

CHRISTIAN OBSERVER.

CHRISTIAN OBSERVER,
Richmond, Vol. XLIX. No. 33.

LOUISVILLE AND RICHMOND, WEDNESDAY, AUGUST 17, 1870.

FREE CHRISTIAN COMMONWEALTH,
Louisville—Vol. V. No. 46.

CHRISTIAN OBSERVER AND FREE CHRISTIAN COMMONWEALTH.

A. COMEY, D. D., Editor.
REV. F. R. CONVERSE, Editors.
PRINCIPAL OFFICE,
No. 58 Main St., between Second and Third
LOUISVILLE, Ky.
BRANCH OFFICE,
No. 1214 Main Street, corner of Thirteenth,
RICHMOND, Va.
For terms, &c., see foot of fourth page of this
department.

Contents of the Religious Department.

Articles.	Editorials.	Authors.	Page.
Are There Too Many Calls?	Rev. F. R. Converse.		1
Families of Deceased Ministers.	Rev. F. R. Converse.		2
Communication from Rev. Dr. Ross.	Rev. Dr. Ross.		3
Angelic Alliance.	Rev. Dr. Ross.		4
CORRESPONDENCE AND COMMUNICATIONS.			
Letter from Jerusalem.	Berthoud.		4
Epiphany.	Rev. F. A. Ross, D. D.		1
A Hour with Jesus.	Rev. F. A. Ross, D. D.		2
Relation of Baptized Children to the Church.	A. H. H.		2
Doctrine and Duty of Forgiveness.	Minor.		2
Preaching to Please People.	Minor.		2
How to Hallow God's Name.	Norman.		2
The Hebrew Commonwealth.	Minor.		2
POETRY.			
The Three Marys—Mary of Bethany.	M. T. B.		3
A Child's Morning Thoughts.	Selected.		3
SELECTIONS.			
The First and Last Oath.	Selected.		2
A Good Pharisee, but Poor Christian.	Selected.		2
The Heart of the Home.	Selected.		2
An Old Manuscript of the Bible.	Selected.		2
The Ten Years.	Selected.		2
A Christian's Ecology.	Selected.		2
What a Fall.	Selected.		2
Wit and Logic.	Selected.		2
THE HOME CIRCLE.			
Story of Indians in Kentucky.	B. H. McCown, D. D.		3
Teach the Children to Pray.	Thos. Ward White.		3
A Praying.	Selected.		3
A Child?	Selected.		3
A Message.	Selected.		3
A Very Old Young Lady.	Selected.		3
Is There, Too?	Selected.		3
God Cares for You.	Selected.		3
Compliments.	Selected.		3
RELIGIOUS INTELLIGENCE.			
Rev. R. B. Anderson—Installation of Rev. G. L.			4
People—Rev. Charles H. Keaf, D. D.—Receipts of			4
Foreign Missions, &c.			4
Marriages and Deaths.			4
Remineral of Edward Broughton.			4
Religious Notices.			4
Advertisements.			4

ARE THERE TOO MANY CALLS.

We speak of calls on the church and its members for funds to aid the sustentation cause, education for the ministry, foreign missions and other objects of Christian enterprise. Are there too many of these urgent voices, crying "give," "give"—to sustain the great work undertaken by the church?

We think not; for as a church we belong to Christ, and he has done great things for us since the spring of 1865. He raised us up benefactors, when impoverished churches burnt or laid waste by vandal warfare. He has added to our numbers and strength from year to year—and opened before us brightening prospects for the future. Five years ago there were not half a dozen candidates for the ministry reported—now, some three hundred or more. He has caused the earth to yield her fruits abundantly to enrich us. Is it not meet then that we should make some grateful return for the gifts of His divine beneficence—the blessings of His grace and providence?

To-day another urgent call is presented for funds to sustain the work of our foreign missionaries. It comes from the Committee who have charge of it, in an extract from "The Missionary." It reminds us of past remissness—of our delinquencies. It states that the receipts for this cause from January 7th, 1870 to July 1st, 1870, were more than three thousand dollars less than they were in the corresponding six months of 1869. We do not apprehend that any of our churches are about to abandon the cause of foreign missions, or that they will refuse to aid it, as if it were unworthy of support. If the Committee had called for simultaneous contributions in all our churches to its treasury on a given day, they would no doubt receive many cheerful responses to the call.

Is an invitation to brethren, to give liberally to this cause, we will not say to them, "you will never feel it," (which has sometimes been said)—"it will cost no self-denial." This is not our argument to persuade the people to give to the Lord's treasury. We wish them to feel it; we would that their offerings to God should cost them self-denial. If their offerings cost them nothing—if there is no self-denial—no sacrifice in them—can they be of much account in the sight of God? There was self-denial in the purchase of the box of perfume which Mary of Bethany poured on the head of the Saviour, which he recognized as an anointing for His burial. There was self-denial in the offering of the poor widow's two mites, for they were "all her living," and they were accounted of more value than the large gifts of the rich. People who wish for a cheap religion, a religion that costs them nothing, are to be

Self-denial for Christ and His kingdom! We fear that few in our churches know the full import of the word.

VAN-ELICAL ALLIANCE.

The Hon. William E. Dodge, J. S. Prime and P. Schaaf, Executive Officers of the New York branch of the Evangelical Alliance have issued a circular, postponing the meeting of the Conference in that city, on the 22d of September next, on account of the war now pending in Europe. This will be a disappointment to many in this country, who were hoping for good results from the proposed meeting.

The Article from G. C. C., inserted in another column, contains words in season, to which we hope, many will give heed in every part of our church. Is there not a spiritual dearth, a prevalent lethargy—in most of its congregations? There must be more importunate and fervent prayer, as well as more effort, self-denial, and liberality, if our church is to grow and extend its hallowed influence, and achieve the blessed work committed to the hands of its ministry and members.

COMMUNICATION FROM REV. DR. ROSS.

The "Prophecies" of Dr. Ross, which appear in another column, will be read with interest—even by those who are not prepared to endorse them, without excepting to some things in them. They are inserted not to invoke discussion touching the action of the late Assembly on the overture for correspondence, but in compliance with a request received several weeks since, to give a statement of the views of the minority on that question. Besides the age of our venerable Brother, his eminent services in the Church, both as a writer and preacher for more than forty years, entitle him to a hearing. Those who have not long known him, as we have, can not of course appreciate him as we do. His thoughts and his words are suggestive to us, on almost every subject on which he writes, and we hope he will write on other topics of interest for many days to come.

While we thus commend the prophet, we do not anticipate the fulfillment of one of his predictions in 1871, nor in 1872; but it may come in the process of passing years. But we like his prophecies better than his history. The truth is we have occupied different stand points; he, no doubt, has seen things which we have not observed, and we have seen some things which he has escaped his notice. Of course, a history of the divisions and unions, written by either of us, would be modified, and receive perhaps considerable additions, if it were re-written by the other. And neither we think, would he liable to impeachment as a bad historian. But we have no space for a historical diversion at present.

FAMILIES OF DECEASED MINISTERS.

A letter received at this office—we will not say how recently—brought the intelligence of the serious illness of a beloved brother minister, by which his labors for the Master in this world are ended. He was a very able preacher, a splendid orator, a man of extraordinary endowments, which in the legal profession might doubtless have yielded him an income of four, five, or more thousands a year. Constrained by the love of Christ, he spent an industrious and useful life in preaching the gospel, receiving in return a few hundred dollars a year—possibly not enough to provide for the current expenses of his family. Mental work and anxiety brought on his disease. After he had been ill several months, his wife, one of the loveliest of ladies, thus wrote in a private letter:

"Oh, Doctor! I never knew what the expressions of David, when he was in trouble, meant before." After referring to his illness, she continued: "In this condition, we find ourselves with four children to educate, and our property almost all gone with the war. I revolve over, every day, different plans for the future, praying that God may show me what to do, but as yet feel huddled up. We feel that we can't leave here before long. God only knows where we shall go, or what do. I hope it is not sinful that I have sometimes felt like praying that we might all lie down and die."

We could not refrain from shedding tears of sincere sympathy for this noble woman when we read the letter from which we venture to make a few brief extracts, only to intimate the suffering which, by the thoughtlessness of professing Christians is needlessly inflicted upon the families of many devoted and self-sacrificing ministers. The church could make provision for them—it ought to do it. By their labors members of our families are brought into the light of the Gospel. Under God, they are the instruments of bringing them into possession of the richest blessings—but when too old to labor, how often are they left by their spiritual children to the cold charities of the world, with as much indifference as a horse or a dog, when the days of his usefulness are ended! How seldom is any provision made for their families after their death! How much of suffering is endured by them, for want of the comforts and necessities of life, the community seldom learns.

Hitherto this subject has not received the attention it merits. Collections, it is true, have been taken up in many churches to assist the widows and orphans of deceased ministers. But the funds raised in this way have never been sufficient to render the needed assistance to large numbers. Apart from its inadequacy, it is better that the families should receive whatever aid is given them—not as a matter of charity, but as a matter of right—not as a gift bestowed upon them in view of their poverty, but as an annuity or dividend to which they are justly entitled.

A RELIEF FUND.

In our last paper we published an outline of the plan adopted by the Louisville

Assembly. It is the best plan which has yet been devised for accomplishing this important end. It proposes that every church, willing to engage in it, should contribute, regularly every year, in addition to its pastor's salary, the sum of thirty dollars toward the formation of a fund for the benefit of the families of its own and other ministers. This payment is to be sent to the Committee of Sustentation, Columbia, S. C., as early in the year as possible. The Committee will securely invest the sums remitted to them, in such manner that they will be accumulating at compound interest. And the fund will be used for the benefit of the ministers or stated supplies of those congregations that contribute to it regularly—and of those only. No church that does not regularly contribute the fixed quota will, of course, have a claim upon it in favor of the family of its minister when he ceases his labors.

Few of our readers, who have not studied the subject, have any idea how rapidly money increases, when invested at compound interest. A single cent thus laid up in the days of Adam, would, if no part of it were lost, amount now to a sum of money so great, that if converted into gold, it would be sufficient to construct our entire solar system—this earth, the sun, and all the planets—of solid gold. The sum of thirty dollars a year, with interest, will in a single life-time, amount to so large a sum that the committee feel confident that the fund thus created will be sufficient to give every family entitled to its benefits, twelve hundred dollars on the death of its head.

Under this plan of our Assembly, many of the expenses incident to life insurance companies, such as heavy rents, large salaries, liberal commissions, &c., are avoided. All classes, too, except the one whose average longevity is the greatest, are excluded from participation in its benefits. We are not surprised to find, therefore, that the same outlay of money will secure a larger return through this agency than perhaps any other. Reference to the tables of the best mutual life insurance companies show that the payment of thirty dollars a year, will secure to the family of the minister, if he be 60 years of age, only \$386; if he be fifty, only \$638; and if he be forty, only \$958; but the same sum paid to our Sustentation Committee, will secure his family, when he dies, twelve hundred dollars, whatever be his age. As the fund thus raised will be controlled by judicious Christian men as a sacred trust, it will be as judiciously managed, as similar funds controlled by insurance corporations as a matter of business. The scheme will, we think, be favorably regarded.

But to make the plan serviceable it must be acted upon. Ministers must bring it to the notice of their sessions and congregations, and steps should be promptly taken to secure its benefits. To aid in this, we republish the last paragraphs of the circular published last week, which present the working plan for the Relief Fund.

Having premised these general principles, the Committee would now propose—

1st. That every congregation, or union of congregations under the same pastorate, that will pay \$30 annually to the general fund, will establish a claim for the family of its pastor, or any other minister engaged in the work of the Church, who the congregation may select, at his death, an annuity of \$200 for six consecutive years. And where a congregation, or union of congregations, pays \$60 per annum to the fund, the claim for his family will be an annuity of \$200 for twelve consecutive years, or \$400 for six consecutive years. The only limitation to the above conditions is, that no congregation will establish a claim for the family of its pastor to the full amount above mentioned until it has made its fourth annual payment. Previous to that period the family will be entitled to four times as much as the congregation has paid to the public fund. For example: If the congregation has made one payment of \$30, the family will receive \$120; if \$60 has been paid, the amount awarded will be \$240. As soon as the fourth annual payment has been made, the family will be entitled to the full amount to be paid as an annuity.

2d. If a minister is transferred from one church to another, he forfeits the claim established by the church he leaves, but he may be placed upon the one to which he goes. If a minister is entirely cut off from the work of the ministry by a failure of health, his family after his death will be entitled to the claim established by the church where he was laboring when his health failed; and that church will be regarded as commencing another claim, but without the conditions affixed above. In cities, where the expense of living is necessarily great, a church may be allowed to establish a claim for its pastor's family to an annuity of \$300 for six consecutive years by paying annually \$100, subject, however, to the same limitations as to the first four years as in other cases. A pastor, or any minister of the gospel otherwise engaged in the work of the Church, may, by paying the above mentioned sums for himself, establish a claim for his family to the same amounts as other ministers.

3rd. The execution of this scheme shall be committed to the care of the Executive Committee of Sustentation. The Executive Committee shall be directly responsible to the General Assembly for its proper administration. The Assembly shall have the right to frame any by-law or make any changes or alterations in the plan that may

be deemed necessary; provided no pecuniary obligations to the donors of this fund are thereby violated.

4th. The plan may be carried into execution as soon as one hundred churches, or unions of churches, shall have adopted it; and the Executive Committee of Sustentation is hereby directed to call the attention of the churches to the subject, and invite them to enter into the proposed arrangement.

For the Observer and Commonwealth.
PROPHECIES.

Messrs. Editors: Paul writes, "I would... rather that ye prophesied." (1 Cor. 14: 5.) I feel in the mood, then, rather to prophesy. And I may with truthfulness; for some things, in their results, are so sure to come to pass, that they may be revealed without inspiration.

1. In one year the General Assembly South will be willing to respond to the friendly overture of their Northern brethren. There will be the second sober thought, and love will prove stronger than hatred. In plain words, the action of Louisville was from intense dislike. Of course, men thus controlled, would have declined any conceivable communication from the Northern body. They would have refused to receive any retract of the wrong things charged against the Old and New School Assemblies in all past time. This state of mind, which was at the bottom of every thing done, is so extreme, it is impossible for any good man, much less any body of Christian men, long to attempt to vindicate it. I was almost astonished at the depth of such prejudice. Really, I am never astonished at anything of the sort. But it must needs be momentary. The great body of Southern Presbyterians do not sympathize with it now; and they will, in reasonable time, vindicate themselves very nobly from the spirit that was in Louisville.

I am aware I shall be asked whether I do not believe the same hatred exists in many of the Northern leading men and people against the South. Yes, beyond any doubt. But I felt in Louisville, and I feel now, that, notwithstanding the abiding war bitterness which still is felt, and has its deep seat even in the United Assembly, yet there was in that body the heart declared to be there by those who represent men—the heart to do good, and to solicit of us the hand of reconciliation and of friendly relations. It matters not how deep their wrong to us in the past, and I hold they have done us great injury; it matters not whether their overture was in the most perfect style of Christian duty or not. They sent it in what they declared to be the spirit of Christ. It is all idle to say, we responded in the same spirit. No. Our leading men intended, by appointing a committee with instructions, to repulse the Northern Assembly so decidedly that they would never extend such overture again. This was said by a foremost man on the floor of the house. But what may we expect their ultimate action will be? Why—

2. I prophesy that, if we should hesitate to recall our words and retract our acts, the Northern Assembly will follow up their advantage, and in good time hold out again the hand of reconciliation. It will then be accepted. Meanwhile, 'tis well to let the special pleading, now in progress, go on. Good will follow; for the two committees to be appointed hereafter, will thereby be saved all trouble in deciding the question, whether the beam or the mote was in the Northern or the Southern eye; and will draw up the treaty of friendly correspondence of honorable

3. I predict that our well beloved Old School brethren will, in due time, acknowledge, in the right spirit, they were mistaken in trying to find a distinction where there was no difference, between the union of the two Presbyterian bodies North, and that of the Old and New School South. That coming together was identical the same. My highly esteemed brethren, who have honestly tried to explain this fact, have mis-stated it, because really not knowing the condition of things before 1863. I do know, and will give a sketch of the past. Providence sent me from Virginia to East Tennessee in 1818, when hardly of age. Boy as I was, yet a man of the world, I found myself in the midst of that stubborn Old School and Hopkinsian war, which had been waging in that country for nearly a generation before Albert Barnes preached his sermon on "The Way of Salvation." Let it be remembered the people of Tennessee, including those of the southwestern Virginia, were, in a vast majority, of Scotch-Irish ancestry, from Pennsylvania, the Valley of Virginia, and the Western parts of the two Carolinas. The great mass of Scotch-Irish pugnacity had in it a decided leaven of New England pertinacity, with a dash of Dutch obstinacy. It is not then, beyond peradventure, that such a people, should they happen to fall into a religious war, would have a sweet time of it in hair splitting and hatred. And they had. On the one side were the widely known and honored Doaks, Boyles, Crawfords, Carricks, and many other in the ministry; on the other

such strong men as Blackburn, Henderson, Anderson, Hardin, Balch, Coffin. The mantle of these warring spirits was thrown upon younger combatants towards the close of the thirty years Hopkinsian controversy. I never was an Hopkinsian. Neither was David Nelson, author of the "Cause and Cure of Infidelity," nor James Gallaher, my intimate friends. We were rather Old School, excepting on the atonement. But that doctrine made us thoroughly New School in heart and life. The Tennesseans then, be it understood, from the extreme to the mildest type of opposition to Old Schoolism, came up and went right into the conflict, brought to issue in the Barnes trial in 1830. I was there, and on the committee of thirteen which acquitted him, Dr. Samuel Miller, by the way, being the Chairman. A thorough Hopkinsian from Maryville, East Tennessee, nominated Dr. Beman Moderator of the Assembly in 1831. And, let it be borne in mind, that the same body, from New River on the East, through the broad belt of Southwestern Virginia and Tennessee, voted with me for Albert Barnes in 1836. That body was part and parcel of the New School North, as fully and decidedly as the men of Pennsylvania and New York, from 1837 to 1857, when the separation at Cleveland was made. Now this very body, with certain excellent churches in Alabama and Mississippi and Texas, was the strength of the United Synod. I do not deny that here and there, an Old School brother was known among us, for other than doctrinal reasons. I do not deny that the same fact was recognized in Virginia east of the Blue Ridge. But even then, the majority of the United Synod was New School, however mildly in antagonism to the Old.

I close this little history with reaffirming what I said in Louisville, that the very leader in the United Synod, from the midst too, of the brethren of Eastern Virginia, was further from Old Schoolism than Albert Barnes. I now add that he hesitated greatly before he consented to the Lynchburg union, and yielded only after earnest solicitation from brethren of both sides, who felt the importance of his name and position. The sum of the matter, then, is exactly this: In our Southern Union the men of differing views were to hold and preach just as before. Neither side yielding a jot or tittle of their former interpretation of the Confession of Faith, and that no more, no less, was the thing agreed to in the Northern consummation.

This statement is, I know, utter destruction to the strongest objection made by our Assembly to the Northern overture. But I cannot help my dear Old School brethren out of their predicament. And I cannot consent to let them help themselves out of it by mis-stating, however unintentionally, the facts in the case.

4. I foretell the time will come, and much shorter than the memory of the oldest inhabitant, when my esteemed brethren, from whom I differ, will be very sensitive, if reminded they ever gave to the world the notion that the Presbyterian Church South was the sole depository of the true faith, as to Christ's crown and kingdom. Truly, this high pretension rests upon sand.

It is built upon the utterly erroneous conception, that, when Christ said, "My Kingdom is not of this world," he meant that the Church, in its organized form, is neither to speak nor act in reference to the political or other business of this world. The assembled body is not so to act; nor the individual presbyter! Now, Messrs. Editors, I think Christ uttered these words in regard to His SPIRITUAL KINGDOM; composed of regenerated souls in all ages; that kingdom of which he also taught—"the gates of Hell shall not prevail against it." These words, thus understood, have ever been, and will ever be true. But it has never been true, that the Church, in its organized action, took no part in the things of this world! and I ask in what form has it been proof against the gates of Hell? In the Papal, in the Episcopal, in the Presbyterian organization? Verily, men can believe what they please to think; Then find seasons to sustain their faith; and after that make a conscience to say, "ye believe the Scriptures, and are doing God service." Is there proof for this notion of Christ's Crown and Kingdom, in the Old or New Testament, in the history of the church from the last of the Apostles, in the utterances of the men of the Reformation, in the deliverances of Scotland, in the faith of American Presbyterians, in the lives of our Revolutionary fathers? These questions have just one answer. But I cannot now expand that answer. I regret, Messrs. Editors, to have been led, in duty, to write this article. I have known nothing since our union, of Old or New School in my Presbytery of North Alabama. I have heard nothing of these names in the Synod of Nashville. Hence I have been willing to believe with Dr. Hodge and R. J. Breckinridge, that Old Schoolism was dead; not in all its noble faith and grand life; but dead, South as well as North, in its over aggressive and denouncing pretensions. Sorry, therefore, have I been, to find the word and thing in the General Assembly.

Truly, because Old and New School men, who have met each other in the conflict of honorable difference of opinion, in Tennessee and Virginia particularly, are now laboring in the Master's vineyard without strife, and in fullness of affection. Going up to our General Assembly, in this state of mind, I have been pained, and yet amused not a little, to find there some good people who seemed to have heard tell of, but never to have seen—a New School man. They really looked astonished to find us so full of a sound orthodoxy, although not exactly of their teaching, and with so much brotherly love besides.

To prophesy means also to preach. In both senses I have tried to obey the Apostles. May that I have written, be kindly appreciated by my brethren.

F. D. A. ROSS.

HUNTSVILLE, Ala.

OUR MISSION IN CHINA.

(From the Missionary for August.)

Our last letters from China are dated June 7th. We are happy to learn that Mr. Inslee's health has improved. He writes: "I am a little better now, but not well."

A remittance, the delay of which had given our brethren in China great inconvenience, had just reached them. Other remittances have been on the way for several weeks, and would no doubt soon be received, freeing them entirely from all anxiety and embarrassment. As we stated last month, measures have been adopted which must effectually prevent the recurrences of all annoyance to these brethren on the score of funds. Mr. Inslee writes further, that he had got into his new house with the girl's school, though the house was not quite finished; work had been stopped on the other building for want of funds, but we presume it has now been recommenced; and we hope to hear very soon that all the missionaries and both the schools are in their new mission houses.

Correspondence of the Observer and Commonwealth.

AN HOUR WITH JESUS.

Whenever you hear a Christian talking about his disappointment in his own feelings, his lack of enjoyment, coldness, hardness, deadness, doubts, misgivings and kindred miseries; just ask him—What he is doing for the Master? You will find, undoubtedly, that he knows nothing about work; that he has always had a kind of dread of getting into it. He hears about the mission work of his Church doubtless, and contributes to its support; but he has never seen any of it. I talked with a young man the other day, who has for the past year been a professing Christian. He spoke of his growing skepticism. "Can you come down with me to—mission next Sunday morning?"

"Oh! I don't get up early enough for that," he replied.

He did not know or care much about the work.

I saw it was the devil's aim to keep him in indifference to it. God help us all to break through the unwillingness to act for Jesus. The other night there was a prayer meeting in a distant mission field. Darkness had brooded suddenly upon the earth, bringing with it a dreary persistent rain. Stopping at a good brother's house, I found him putting the children to bed; each little one bowing at his knee and lisping its sweet evening prayer to the Heavenly Father. It was a precious baptism to our own souls, and we went out in the night to meet the brethren.

At a small frame house in a dark and distant street, we paused and heard the voice of prayer. Here was our altar. Here were lovers of Jesus, who had come far to meet the Master. On Christians, you who feel listless and cold and skeptical; here is the place for you! You want to see what Jesus is, to people who have not one-tenth of your leisure. Here are spoken a few burning words by a stalwart man, who has wielded all day the heavy hammer at the forge. Or, a woman who has been at drudgery all the day in the work-room in the heart of the city, weeping, tells of her love for Jesus and how she craves opportunity for the Master's work. A mother, worn with the harassing care of a large family, asks tremblingly for sympathy and prayer. We think of meetings eighteen hundred years ago in upper rooms and obscure cottages, where the first disciples met to plead with the risen Saviour, and felt His loving presence with them. How these toiling people nestle around the throne of grace! How close the bond between us all! Each one has something to tell of Jesus' love, and we know the Master is in the midst of us. So, when the interview is drawing to a close and our united voices bear up in song, gushing and tremulous:

"Nearer my God, to Thee,
Nearer to Thee!"

is it any wonder that we felt "It is good to be here?"

G. C. C.

American Bible Society.—At the last, stated meeting of the Board of Managers held in the Bible House on the 4th instant, thirteen new auxiliaries were recognized, of which four are in Georgia, three in Alabama, three in Missouri, two in Tennessee and one in Kansas.

Religious.

THE DOCTRINE AND DUTY OF REPENTANCE.

Some old fashioned ministers fear that repentance, both in theory and practice, is dead. The Reformers and their successors wrote and preached much on it as a vital matter. Our Lord and the first preachers did the same we all know, but in no way does it seem to be relished, out of the church or in it, at the present time. The substitutes for repentance are pleasing, but popular as they are in the church, comforting and cheering in the pulpit, books and tracts. Are we certain that without it we can escape.

How astonished certain congregations would be were their ministers to preach repentance; perhaps the preacher and the people would be startled at its morality, and at the unpleasant sensation it would produce.

MEMOR. For the Observer and Commonwealth. PREACHING to PLEASE PEOPLE. "Repentance—It is a great matter in the Scriptures."

"Very well. Let it stay there; who objects to that?" snarls Mr. Careless in his pew. "True, the pulpit gives us something new and interesting, something that will warm the heart and make one think of Heaven; some thing suited to the age and tastes and education of the day. Good music and this kind of preaching will fill the church and support it well. Depravity and sin, judgment and repentance don't suit us of Anno Domini, 1870. Our young people do not fancy it, and to us older people, it is personally offensive, and we are resolved to have only that which is social and pleasing and attractive, in our church. Religion ought to render people happy; but see how sad and solemn the audience is, how hard they look when the Rev. Mr. True discourses on sin and repentance! Why don't he expound on hope and charity, like the Rev. Dr. Popular whom we all so much admire."

The organ plays, the quartette sing, and Mr. C. is happy again.

MEMOR. For the Observer and Commonwealth. HOW TO HALLOW GOD'S NAME. In an article on the "Lord's Prayer," published in the "Christian Observer," of July 13, our able correspondent "Norman," made a few brief remarks on the reverence due to our Father, taught in the petition "Hallowed be thy name." His name is hallowed by reverencing Him as holy; it is hallowed by imitating Him in our lives; it is hallowed by the holy use of all His titles, and the acknowledgment of His power, wisdom and love.

"We may also hallow or glorify God's name in the works of our hands. Ten thousand little things these little hands can do that will increase the glory of the God who made us, and especially our Father, whose children we are. A black son is supposed to have a black father, Christians are children of God. As such they are expected to show by their nature and actions the character of their father. So then God must be judged of by the lives of his followers. By this rule he would not always be a desirable personage to have about us. He must either be a sad excuse of a parent to some, or else he must often have mighty mean children. We rather think many are bad copies of the original—copies made in a hurry without marks or stops between the "and" and worldliness. I should dislike very much to be the spiritual father of some Christians. I do not think they could add much glory to my spiritual nature, whence they sprung. I should feel that I had such reverence paid me as the devil pays the monkey. Into their hearts I should fear this petition had never entered.

It is of the glory of Christians that they are living likenesses of God, breathing photographs of his well beloved Son. Christ is God in flesh and bones. Here we have the rule for our reverence. Imitation of him is imitation of God. He is one we can see, one we can touch. Out of him God is inimitable. He is truth visible. He is God appealing to our sensuous nature. In him are united the invisible and visible, the spiritual Godhead and the physical manhood. Therefore he only is the medium of communication between God and man. He is the passage-way that leads the known into the unknown. Hence all worship and reverence must be accomplished through him. Give up Christ and you give up God. For all communication between the visible and invisible, the spiritual and physical, is gone. We could not reverence the absolutely unknown—the Infinite, shapeless Spirit. "Be ye, therefore, followers (or imitators) of God as dear children." What God has revealed of himself in Christ's nature that we must aim to have in us. What he has revealed of himself in Christ's life and in His Providence, that we must aim to express out of us.

In Providence there is beneficence and universal goodness. "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust." There is an impartiality for us to imitate. There is Christ in long-suffering patience. There is patient suffering. There is consecration, and devotion and sacrifice. There is a sublime passivity,

yet a glorious activity. There is glory to God in the highest degree, causing glory among the highest intelligences. "Father," said Christ, when about to depart, "I have glorified thee on the earth, I have finished the work which thou gavest me to do." That was a noble ending of that solemn, grand, earnest life. And herein is the Father glorified by us, "that we bear much fruit." NORMAN.

RELATION OF BAPTIZED CHILDREN TO THE CHURCH.

It is very properly asked, what relation do baptized children sustain to the church? I answer, a very important and endearing relation—such a relation as secures to them special advantages for moral improvement, and for their obtaining eternal salvation. This relation is generally expressed by infant church membership. They are not members, however, in the fullest, highest sense, as adults are, but in a restricted, inferior sense. They are members of the church in a sense somewhat similar to that in which the children of the Priests were members of the priesthood, or in which children are members of the civil polity, who are entitled, as they become capable, to enjoy the privileges and benefits of society. Baptized children are capable, very early, of enjoying some of the benefits of the church, and they become more capable as they advance in age, and at length, with the blessing of God upon the labors of parents, they become real Christians. This is the design and tendency of the institution, and this is the result, unless this result, is prevented by the neglect of parents, or by the neglect of children.

If it be asked what significance is there in sprinkling water on an infant, in the name of the Trinity? I answer that when we present our children for baptism, we express our belief that they are the subjects of moral pollution, and need the cleansing influences of the Holy Spirit, before they can enter the place of the holy and the blessed; and we, the parents, express our determination to seek, on their behalf, this spiritual renovation, by prayer and by a strict and faithful attention to all the duties of Christian parents. Water in baptism is a symbol of spiritual cleansing, not as a thing actually accomplished, but as that which is absolutely necessary in the case of infants.

But it is asked still further, what is the utility of infant baptism? If we confine our attention to the outward rite alone, there is no utility in it. Neither is there any utility in adult baptism, if we look exclusively at the ceremony. But if we attend to the whole bearing of baptism upon the parent and the child, the utility will appear great. I remark that the parent, and not the child, is the agent in this transaction. The parent acts for the child, viz: the parent not only engages to perform certain duties for the benefit of the child, but also dedicates the child to God, and acknowledges the obligation of the child to serve God as soon as it is capable of doing so. As these things are so, the utility of baptism consists primarily in the influence which it exerts on the parents; and secondarily, in the effect which it produces on the child, through the instructions, example, and prayers of the parent. By the act of having his child baptized, the mind of the parent is turned directly to God, as the author of his own existence, and of all his blessings. His mind is occupied with his duty to devote himself and his offspring to God, and with the goodness and condescension of God in promising to be his God, and the God of his seed, and thus deep feelings of gratitude and love are awakened in his heart toward God. In this state of mind he dedicates his child, and of course feels his obligations to train his child for God. The publicity of the transaction is calculated to deepen these impressions—to strengthen his determination, and to increase his diligence in the performance of his duties to his child.

It is not a sufficient reply to this to say, that parents, without baptizing their children, are under these obligations, and have the highest motives to faithfulness. For the design of baptism is to deepen these feelings of obligation, and to bring these motives to bear with greater power upon their hearts and consciences.

The utility of public rites and ceremonies has been acknowledged in all ages of the world, both in civil and religious matters. Such is the constitution of the human mind, that public rites and ceremonies, representing certain principles, give to those principles additional force on the mind. The Almighty had regard to this feature of the human mind in the institution of the Passover and the Lord's Supper, and Adult Baptism. And we might as well say that there is no utility in the Lord's Supper, or in adult baptism, as to say that the baptism of children does not cause parents to feel more deeply their obligations to their children.

A. H.

For the Observer and Commonwealth.

THE THREE MARYS.

No. 3.—MARY OF BETHANY. Would you see a pleasant picture, Come to Bethany with me, To a home of peace and plenty, With its happy inmates three.

Here is Lazarus—friend of Jesus, With his earnest, soul-full face; Here is active, faithful Martha, And sweet Mary, full of grace.

Often here the great physician, Worn and weary, came for rest; O, how favored was this household With the Saviour for a guest!

Martha showed her love for Jesus, By her service, full, complete; Gentle Mary sat a listener, Humbly at her Saviour's feet.

Drinking in the words of wisdom From His gracious lips that fell, She received His benediction, "Thou hast chosen wisely, well."

Every picture has its shadow, As we presently shall see; Come again, but step more softly, Grief has entered Bethany.

See the sisters—both are weeping, All the house is filled with gloom; Their dear brother's place is vacant, Lazarus sleeps within the tomb.

Why, O why, does Jesus linger? Long ago He knew their grief; Still He tarries—how unlike Him; None but He can bring relief.

"Christ is coming! Christ is coming!" NEVER words were half so sweet; Martha hastens forth to meet Him, And her welcome Lord to greet.

Mary still is bowed in sorrow, Human sympathy is sore; Nothing now has power to comfort, Till the Master calls her name.

Then she rises, goes to meet Him, All to Him she can confide; "Had'st thou been here, Jesus, Master, Then our brother had not died."

When the Saviour saw her weeping, And the Jews all weeping too, Then He showed Himself as human, And He wept as you would do.

More than human we believe Him; Even the ALMIGHTY LORD! From the dead He raised Lazarus By His own all-powerful word.

To the sisters He restored him, Life and light of home to be; Every shadow now is banished, Joy returns to Bethany.

Hear the grateful Mary saying, "WHAT IS THERE THAT I CAN DO? How best serve my Lord and Master, How best prove my love to Him?"

May I not by self-denial, Some return to Jesus make? I am sure of His approval, If I do it for His sake."

So she bought the precious ointment, None too costly for her Lord; LOVE NOW FOUND A FULL EXPRESSION Blossoming in DEED NOT WORD.

Now a feast in Simon's household For the little band was spread; Christ was present—Mary entered, Poured the perfume on His head.

Some were present who would blame her, Saying that the "FOOL" had need; Jesus silenced every murmur, Calling her a noble deed.

And He said, "where'er the Gospel Shall be preached on sea or shore, Let it echo the deed of Mary's!" There it echoes evermore!

Down through the historic ages, Since the Saviour spake His worth, Has the odor of this ointment, Scattered perfume o'er the earth.

M. T. B.

Three Points in Reference to Preaching.

What is the proper spirit of the preacher? One writer answers by pointing to those who pursue game: "The hunter's spirit, the fisherman's spirit the spirit that leads one to track his game, to watch for it, to study its habits and tastes, to discover its haunts, and to catch it—that is the instinct of the minister." Another refers to those who guide ships: "As the pilot boats cruise far out, watching for every whitening sail, and hover through day and night all about the harbor, vigilant to board every ship that may bring safely through the Narrows all the wanderers of the ocean, so should we watch at the gate of Salvation for all the souls tempest-tossed, beating in from the sea of sin, and through the perilous straits, that, at last, in still waters, they may cast the anchor of their hope."

What are the proper objectives of the preacher? Not individuals, but the mass; not the fanny, but the conscience. Thus, Newman Hall: "Preach to the heart, preach to the poor, and not over the head, and at Dr. H—, or the eminent barrister, who come in, not to have their brains kept working, but their hearts refreshed. Remember who compose your audience—the children, women, servants, coachmen, laborers and mechanics. When you are making your sermon, do not write it for applause, that it will be said, 'How clever he is!' What an eloquent discourse!" for be sure then it is a bad sermon; but seek to wound the consciences of sinners, and constrain them to leave saying, 'O, what a miserable sinner I am! What must I do to be saved!'

And what about success in preaching? Sometimes this is wholly absent; but the preacher is above reproach, nevertheless. Take the analogy of a fearful fire in the Gold Hill mine, being supposed that the mine was a thousand foot level were b

reach of fire, a message was sent down the Crown Point shaft, written on a cardboard; also a light, candles and water. * * * The cage came back as it went down. There was no response, and the light was out. The men were got out yesterday, dead." So with preaching; the message is not heeded because of the condition of those to whom it is addressed.

REPRESENTATION.

For the Observer and Commonwealth. THE HEBREW COMMONWEALTH.

Let us thank God that he has revealed Himself to us in His written word, but let us not deride the knowledge and the opportunities which the men of old possessed, for they had the living voice for their guidance; we, only the written word.

And after all it amounts to the same thing; Abraham believed God and it was counted to him for righteousness; we believe Christ and it is counted to us for righteousness. No man could need more than the faith of Abraham, for is he not the very Father of the faithful?

One advantage we certainly have in possessing the written word of God, in that we can always apply to it and thus learn the will of the Almighty.

The communications made of old (previously to the time of Moses) were rather individual than general. If transmitted at all to others, they were only orally communicated, and in the course of time were lost in the lapse of memory through many generations, and they were rather answers to special inquiries, and for the time only when made, than for general use or for men of all time. Now we have the dealings of God with man, the sinner, for a long time, and under a succession of various circumstances. We have advice for any condition and for any state of life, to which we can appeal and find consolation and comfort, strength and wisdom, no matter how placed or under whatever circumstances of distress and danger. And we must remember that, when there was an open vision and some men served God with a direct knowledge of him, which no man now possesses, there was, perhaps, at the same time more outrageous wickedness on earth than has ever since been seen. While Enoch walked with God and Noah was a preacher of righteousness, the mass of men were so dourly wicked that God determined to destroy the world by a flood. And even Noah and Abraham, blessed as they were by the presence of God, fell into grievous sin. We should be satisfied with our times and our lot, but let us not deride the want of the written word experienced by believers of olden time.

What was the form of faith among the patriarchs has not come down to us. No ancient creed is extant. While even the Bible was in process of slow formation, there does not seem to have been any such thing written or spoken among men as what we now call a creed. Even the apostles' creed is apocryphal. Had they—in whole or part written it—we may be sure that it would have been included within the Bible. It may better be called the apostolic creed, than that of the apostles themselves.

In regard to the first part of the Books of Moses, that containing the account of man, the sinner, before Moses came, and taught and wrote; I mean the narrative of our first parents, of the antediluvian church and people, of Noah, the flood, the dispersion, the call of Abraham and the history of the Hebrews down to Moses, we believe that all this, as we have it recorded, has been compiled from the religious traditions regularly handed down from father to son among the Hebrew people. Like the genealogical lists of descent; and that Moses gathered these together by command of God, and put them in form for future use. He then spoke, of his own knowledge, of what he had seen, heard, and been a part of; and that from time to time other inspired men wrote down the sins of the nation and God's dealings with them. We believe that these Holy writings gradually accumulated until the canon of the First Scripture was completed. That after an interval, when Messiah came, his followers wrote out the narrative of his life, the acts of his apostles, and the letters to the churches. We believe this was done by inspired men who wrote as they were moved by the Holy Ghost; that it is true in every word and part, and that it is the only thing on earth that is true. The word of God is infallible; man may mistake it, as Balaam did God's message; man may misinterpret it, wresting the scripture into error, the devil may quote, the High Priest himself may misunderstand it, the infidel may deny, and skeptic may doubt its authority in whole or in part, but it is true nevertheless, and the only thing true; it is the word of God, and God is the word.

L—E.

The First and Last Oath.

Touching and striking is the following incident, mentioned in the life of Dr. Marsh: "When dangerously ill, in his eighty-eighth year, he mentioned, with an expression of anguish on his countenance, that once, at the sinful taunt of a butler, he uttered an oath. This man had said, in the presence of several of the servants, 'Master William is not man enough to swear.' He fell into the snare laid for him, and, with trembling lips, for the first time and the last, he took the name of God in vain. But he went out and wept bitterly; and the recollection, even after the lapse of eighty years, caused him keen distress."

—Hall's Journal of Health.

A Good Pharisee, But a Poor Christian.

A week filled up with selfishness, and a Sabbath filled up with religious exercises, will make a good Pharisee, but a poor Christian. There are many persons who think Sunday is a sponge to wipe out the sins of the week. Now God's altar stands from Sunday to Sunday. The whole seven are for religion, and one of them for rest.

THE HEART OF THE HOME.

All really useful and happy homes have a heart-centre, toward which every member gravitates, drawn by attractions resistless because unfeigned. The house-band that surrounds, strengthens and protects, is usually the husband and father. The house-heart is usually the wife and mother. More than several times we have known the weak, the sick, the needy one of the family to become the house-heart, and from which the activities of every member were in steady circulation. For her room the best in the house was chosen. The stately parlor gave up its best chair and picture. To that room came the first flower, the first berries, the first fruit of orchard and vineyard. The newspaper came into that room first of all. There the father "reported" when returning, and left his good-by when going. Thither the young girl, dressed for a party, came in to be admired in the house-hold heart. Thither the sons have come thrice a day fresh with the last excitement, and stories from the street. For her, the concert, the lecture, and the sermon have been listened to, and a story of them brought home. Her need has wrought a gentleness and unity through the whole family. Her tranquil judgment has tempered hasty speeches and taught the way of impartial thought. Around her chair, or couch, or bed, as around an altar, thrice consecrated, have come the daily worshippers, with Scripture, song and prayer. And so through years of chastened enjoyment and trembling hope, this family has found training in a life of unity, purity and love. The house has had a heart. The passer-by said "afflicted." But the dwellers knew that the affliction was working out fruits most peaceable and rewards eternal.

An old Manuscript of the Bible.

In Upsala, in Sweden, there is a curious and renowned old manuscript, commonly known as the silver hand writing. It is a translation of the Bible into the original Gothic, and the best authorities claim that it was written towards the end of the fifth or the commencement of the sixth century. It was discovered in the sixteenth century at Verden, on the Rhine, and its authenticity was at once established. It was taken to Prague, but the Swedes took it away in 1648, and carried it to Stockholm; thence it was taken to Holland, and was bought back again for Sweden by the Chancellor de la Gardie for four hundred dollars. He had it magnificently bound in solid silver on crimson parchment. The headings and a few principal passages are in gold. It is rich in Byzantine tracery of symbolic devices. It numbers three hundred and thirty leaves, with twenty lines to each page. Only two punctuation marks are used throughout—the period and the colon.

THE TEN YEARS.

"Just seventy to-day, sir!" said a handsome old gentleman, as he proudly drew himself up, "and as active as I ever was; there are few men of my age can say that."

"Few indeed," was the reply. "You have had a long life, and ten years of it to acquire yourself with God, and prepare for heaven. Did that ever strike you before?"

"No, it did not; please explain."

"Well, one seventh of the time, every Sabbath day, makes ten years out of seventy: does it not? So you have had ten whole years of time given to care for your soul alone: what a responsibility to answer for!"

The old man seemed startled. He had lived to the world and for himself and his own soul, and his fellow creatures were the poorer for it; and now the accumulation of ten whole years of time to be especially inquired of as regarded his use of them for his soul's welfare placed his Sabbath days before him in a light he had never seen them in before.

"Good gracious!" he said: "you place the thing in an uncomfortable way. I hope I won't be judged in that manner. I have done my best, and wronged no one; and I hope God is too merciful to inquire closely. Who could stand it?"

"Who, indeed, could stand before God?" was the earnest reply. "In his own right, not one; for all have sinned, and come short. But there is a way in which we can be justified; and that is through Jesus Christ, the well beloved Son of my Father, let me be faithful to you. Think how differently you could look back upon your seventy years if you had used them in his service, and were ready to say, 'Here am I and the children which thou hast given me! The ten years of Sabbaths would not then stand up in awful array to frighten you and judge you, and show you a life all poverty and barrenness.'"

"If I had but my life to go over again," said the conscience-stricken old man, "I would live differently; but it is too late."

"No, indeed! Blessed be God, it is never too late, while life lasts, to turn to the Lord, and witness for him. Now, in your eleventh hour, go and pray God that your seventieth birthday be the

beginning of a new life to you. Though it be but to fling—to use the words of an old sailor—"the rag-end of a life in the face of the Redeemer," still be encouraged. He never casts out any who come to him; he says, 'Whosoever,' and you may take him at his word."—Christian Banner.

Are You a Christian?

William Wilberforce, the philanthropist, in the early part of his career, thus wrote: "Often when in the full enjoyment of all that this world could bestow, my conscience told me that, in the truer sense of the word, I was not a Christian. I laughed, I sang, I was apparently gay and happy; but the thought would steal across me—'What madness is all this, to continue easy in a state in which a sudden call out of the world, would consign me to everlasting misery.'" This led him to a careful study of the Bible. At length his eye caught the words, "Ask, and it shall be given you; seek, and ye shall find." "Let me," he said, "test this statement. Any one may do so. I will. God has promised to give His Holy Spirit to them that ask for it. I will go down on my knees and ask." He did not pray in vain; his earnest search was rewarded by blessed peace and joy, and he consecrated his life to the glory of God and the welfare of his fellow men. Reader, how have you settled this question?—Exchange.

Genesis vs. Geology.

The following story is told of the Rev. Dr. Taylor, the noted New Haven theologian: "Profound in metaphysics, but not versed in science, he was an obstinate defender of the literal interpretation of the six days of creation in the Book of Genesis, as against the idea of six long periods of time, which Professor Silliman advocated. One day Professor Silliman took Dr. Taylor into the geological cabinet, and confronted him with several trilobites in rocks of the lower strata, and said: 'Now, Dr. Taylor, how did these once living animals get into this position, except as the rock gradually formed about them in one of those long early periods?' 'Nonsense, nonsense,' answered Dr. Taylor, 'do you think that God, when He made the rocks, couldn't have stirred in the things just as easy as a cook stirs raisins in a pudding or cake?' Professor Silliman was so disgusted, that perfection of courtesy though he was, he put on his hat without reply, walked straight out of the building, and did not say a word to Dr. Taylor for three weeks." So the story goes.

WHAT A FALL!

A MINISTER of the gospel told me, in 1847, one of the most thrilling incidents I ever heard in my life. A member of his congregation came home for the first time in his life intoxicated, and his boy met him upon the doorstep, clapping his hands and exclaiming, "Papa has come home." He seized that boy by the shoulder, swung him around, staggered, and fell in the hall.

That minister said to me (I could give you his name if necessary): "I spent that night in that house. I went out and bared my brow that the night air might fall upon it and cool it; I walked up and down the hall. There was his child dead; there was his wife in strong convulsions, and he asleep. A man but thirty-five years of age asleep with a dead child in the house, having a blue mark upon the temple where the corner of the marble steps had come in contact with the head as he swung him round, and his wife upon the very brink of the grave! 'Mr. Gough,' said my friend, 'I cursed the drink. He told me I must remain till he awoke, and I did. When he awoke, he passed his hand over his face, and exclaimed: 'What is the matter? where am I? and where is my boy?'

"You cannot see him." "Where is my boy?" he inquired. "You cannot see him." "Stand out of my way. I will see my boy!"

To prevent confusion, I took him to that child's bedside, and as I turned down the sheet and showed him the corpse, he uttered a shriek, 'Ah! my child!'

That minister said further to me: "One year after that, he was brought from a lunatic asylum to lie side by side with his wife in one grave, and I attended his funeral." The minister of the gospel who told me that fact is, to-day, a drunken brawler in a stable in Boston! Now tell me what drink will do. It will debase, degrade, imbrute, and damn everything that is noble, bright, glorious, and god-like in a human being. There is nothing drink will not do that is vile, dastardly, cowardly, sneaking, or hellish. We are united, brethren, are we not, to fight it till the day of our death?

J. B. Gough

WIT AND LOGIC.

An instance is related of a pious Irishman who was discovered by a priest reading the Scriptures in a cabin, to some poor Roman Catholics, who were delighted with hearing the pious truths of God's word. When the priest came in, he asked him, in a most dictatorial tone, "How dare you read the Scriptures to any of my flock?" "Please your reverence," said the man, with the readiness with which an Irishman is always distinguished, "I have got a search warrant to do it." "Produce it," said the priest. "I am sure it cannot be from the Bishop, or from his holiness the Pope." "No," said the Scripture reader, "it is from God; and hear it in John v. 39: 'Search the Scriptures.'"

Religious Miscellany.

Installation of Rev. George L. Petrie.
We learn from the *Southern Presbyterian* and *Index*, that the Rev. George Laurens Petrie was installed pastor of the Presbyterian church in Greenville, Ala., on Sabbath, 10th July, by a committee of the Presbytery of East Alabama. The sermon was preached by the Rev. Robert H. Hall, of Tuskegee. The Rev. Dr. Petrie, of Montgomery, presided, and proposed the constitutional questions to the pastor elect and to the congregation, which being affirmatively answered, he declared the pastoral relation duly consummated. Dr. Petrie then delivered a charge to the pastor, and the Rev. William A. Carter, of Pensacola, a charge to the people. At the close of the services, the ruling elders of the church, and other members of the congregation, gave their pastor the right hand of fellowship cordially receiving him in the relation which had been constituted.

RECEIPTS FOR FOREIGN MISSIONS.

(From the Missionary for August.)
We would earnestly call the attention of our readers, and especially of ministers and church sessions, to the fact that there has been considerable decrease in contributions to the Foreign Missionary cause during the last six months. During the first six months of 1869, i. e., from January 1st, 1869, to July 1st, 1869, the aggregate contributions were \$13,705.78, where those of the corresponding months of the present year are only \$10,430—more than \$3,000 less than they were last year. This is an unfortunate state of things, especially as the demands of the present year are greater than those of the last. We are not able just now to point out exactly where the deficiency lies, but we apprehend that many churches have failed to take up collections altogether, whilst the contributions of others have been smaller than usual. Now, there are two respects in which this state of things, unless speedily improved, takes place, must act very disastrously to the cause of Missions. First, the Treasurer finds it necessary for their support to authorize the missionaries in the different foreign fields to draw upon him for the funds necessary for their support and for carrying on their work. He must, therefore, have funds deposited in New York or elsewhere to meet those drafts when presented. Any failure to meet obligations would at once undermine the credit of the Treasurer, and possibly cripple our efforts to carry on the work for years to come. Further, there are not less than five or six applications to engage in the missionary work now before the Committee, which will have to be declined unless there is a material increase in the ordinary contributions from the churches. Surely our people are not prepared to incur either of these results; and we confidently believe they will not if the matter is fairly and fully presented to their consideration.

REV. DR. READ IN CALIFORNIA.

The Rev. Chas. H. Read D. D., of Richmond, preached in San Francisco, Cal., in the Calvary Church, again on the last Sabbath in July. The *Observer* gives the following outline of his sermon, which was one of great power:—

His theme was the final judgment; text Rev. xxi, 11-13.

The speaker forcibly illustrated the idea that none can escape such a judgment—that the doctrine is clearly stated in the Scriptures, and that consequently it ought to be preached. Profanity itself consents to the truth when it calls upon a good God to damn those it hates. Nor is it a valid objection to the doctrine that it is mysterious; for there is mystery in memory, in thought, in our existence, in that of God. There is mystery in the affliction of God's people; in the prosperity of the wicked, who are clothed in purple and fine linen, and are home to the grave in costly elegance. If there is no judgment then the administration of God is a grand failure, and inferior to the administration of men. Among objections to the doctrine there is presented the want of room for all the millions that have been, and that coming generations will produce. It is replied that the earth is but a speck in space, and that there would not be time enough for the judgment the speaker showed that time was a mere relative term, and that, as it is a car to move with the sun at the same rate of speed as the earth, it would be perpetual day, so if we were brought into similar relationship with God, it would be perpetual now. The objection that there would be confusion of individuals among the uncounted masses was answered by showing that there is no such confusion now. Continually—everywhere—God is here. Some remarkable illustrations were given of the power of memory, and the truth of its perpetuity; and when we sought its intention, it carried us to a judgment. Finally, it was shown that there is but one means of escaping such judgment, namely, by the Mediator, Jesus Christ.

Rev. R. B. Anderson, late of Yorkville, S. C., has accepted the position of Principal of Concord (N. C.) Female College. This institution was sold under a mortgage of nine thousand dollars, about two months since, and will now be carried on by the Rev. Dr. Anderson and Prof. I. H. Hill. Rev. E. F. Rockwell is no longer connected with the Institution, but his post office is unchanged.

Rev. Dr. G. C. Heckman, of Albany, New York, has been elected to accept the Presidency of Hanover College. This will be good news to the friends of the Institution.

Lane Seminary.—At the meeting of the Board of Trustees of Lane Theological Seminary on commencement day in May last, the Rev. William M. Cheever was unanimously elected Financial Agent. He has just accepted the office and entered on its duties.

Rev. Dr. Bonham's residence. at Davisville Cal., was entered by thieves one night about a fortnight ago, and \$170 in coin stolen and carried away.

Rev. Mr. Chiniqny has just arrived in Montreal completely restored, and will immediately resume his labors at the French Protestant church, opposite the Champ de Mars. The *Witness* of that city says: "The horrible tales which have been circulated with regard to the ailments with which he was said to have been smitten by Providence for his blasphemy, will find his present hale and hearty appearance a very satisfactory denial."

On the Pacific Railroad.—The new Presbyterian church in Cheyenne was dedicated to the worship of God on the 17th ult. The Rev. Sheldon Jackson, of Council Bluffs, preached the sermon. The house, both without and within, is furnished and finished neatly, and presents an appearance creditable to the city. It can seat from 250 to 300 persons. The present pastor is G. W. Keplhart.

Death of Prof. Pierce.—Rev. James Edwin Pierce, Professor of the Hebrew Language and Literature in Auburn Theological Seminary, died at Auburn, N. Y., July 18th, at 3 o'clock A. M., of disease of the heart.

LETTER FROM JERUSALEM.

Concluded from our last.

The period of preparation is over. The stage is prepared. The time of action draws on. Herod sits on the throne of David. Augustus rules in the palaces of the Caesars. An expectant nation, and to some extent, a helpless, despairing world, like a vast waiting audience, are on the lookout. An order goes forth from the Roman Emperor that all the world should be taxed. The tribes of Israel go up each family to their own city. Among the many thousands, one family of the house and lineage of David is seen going up from Galilee out of Nazareth to Bethlehem of Judea. The shepherds on the plains of Bethlehem, as they watch their flocks by night, hear the songs of angels praising God and shouting glad tidings—a star is seen to go and stand over a certain house. There in Bethlehem, in a stable, in a manger, sleeps a new-born infant. Strange and unpropitious are his surroundings, but he is of more noble and illustrious descent than any prince—he is to be more mighty than any conqueror—he is to be more beloved and adored than any hero—he is to be the ruler of a government whose kingdom and dominion shall never end. For he is the world's Messiah. The babe of Bethlehem reaches manhood. He enters upon his ministry. From time to time he goes up from Galilee to Jerusalem. After the labors and toils of the day in teaching the multitudes and working miracles are over, he leaves the throng of men and resorts to the Mount of Olives. His body may have rested upon his knees may have pressed in prayer the very spot where I now sit. Forth from these same heights doubtless he looked over and down upon Jerusalem, and out upon the surrounding plains and mountains. But as his character and the nature of his teachings are developed, the envy and hatred of the reigning priesthood are aroused. The malicious schemes of his enemies envelop him. The dark full fraught clouds of adversity gather over him. The ruin of misfortune comes on him. And alas! for poor humanity, as is too often the case, the multitudes that yesterday shouted hosannas, to-morrow will cry, "Away with him, away with him!"

The agony of the garden is endured. The awful tragedy of the cross begins. Angels around the burning throne stop in the midst of the performance of their great commands, they look down from on high, they behold the shame and suffering of the Prince of Glory, they hide their faces, they weep, if angels ever weep. The awful tragedy is over. The Messiah is dead, dead, dead. The pure, the benevolent, the good One was crucified and is dead. And now the hopes and affections of his disciples, of his followers, of the few Simeons who saw in the sufferings on the cross, the Lord's salvation, and not only of these, but the unconscious hopes of the world lie buried in the tomb of Joseph of Arimathea. He who awakened such exalted and precious feelings is dead and in his grave like any weak, powerless man.

Ah, what a crushing, what a shattering, then, of the trust, the expectation perhaps of many, at least of some, deep and true hearts! How dark the hour then for humanity! And must it be thus ever with Jesus? Doubtless thought some of the pure, true hearts that followed him. And is there no good for our poor humanity? Must such ever be the fate of all who attempt better things for the unfortunate race of man? Alas! Alas! Alas! And so the watch is placed around the sepulchre, I behold the faces and feelings of the different parties interested in the solemn event. There are the few fond friends they go away, almost sinking into the earth with the burden of crushed hopes and outraged and broken hearts. There are the enemies. An expression of malicious triumph and grim satisfaction rests upon their dark countenances, and they exclaim, "No further danger, he is safe now."

I look down into the regions of Pandemonium. All around is a lurid glare, arising from the unusually lit up countenances of the devils. Hell is holding a jubilee. They have at last been victorious

over the best and mightiest of heaven. He has come into their hands and is destroyed. Their rule on earth is now secure and shall no longer be in danger. And again and again, rending the air and resounding throughout the dark vaults of hell, ascend the shouts of triumphing demons.

I look up on high. All faces are filled with amazement and all countenances wear expressions of disappointment and dejection. The heavenly throng and the angelic guards of far off spheres, all turn their eyes look down and concentrate their attention alike upon the sepulchre, desiring to see the end of him whom they erewhile worshipped, and wondering what it can be.

And so the powers of evil seem to be triumphant, and to be immovably enthroned over earth and hell. Superstition, ambition, covetousness, licentiousness, malignity, hypocrisy, and formality shall undisturbed continue their reign. Poor humanity is in hopeless captivity to evil.

But the three days of more than Egyptian darkness, and of depression amounting almost to despair, pass slowly, heavily away. The morning of the first day of the week begins to dawn. A mighty earthquake rends the rocks and shakes the mountains. The angel of the Lord descends from heaven, rolls the stone from the door of the sepulchre, and the captive and conqueror of death and the hope of the world comes forth. Faith revives.

Those who, like forest, were bowed down into the dust by the fury of the storm of darkness that had just swept over them and the rock of their confidence, now rear their heads. The powers of evil are amazed and confounded. Humanity is convalescent. In that resurrection the horizon of man's hopes and destinies suddenly spreads out from the narrow and confined limits of the world and time to the broad and boundless limits of heaven and eternity. And now, oh Jews and Judaism, your day for the direct purpose of God is over. You have done your worst work. Christ goes from Calvary and the sepulchre where you placed him, to his mediatorial throne on high, and his despised and apparently powerless apostles go forth to be instrumental in gathering into his pure and blessed kingdom ever widening, ever increasing millions and millions of subjects, in whose affection their Lord shall reign supreme.

But you shall go from Calvary and the sepulchre to become a hy-word, a hissing and an execration to the end of time. And you, oh Jerusalem, shall no longer be the chosen city of God. Soon your walls shall again helplessly fall before heathen power, your temple shall be to the ground, never, never again to be rebuilt. Your house shall be left unto desolation. You shall be trodden down of the Gentiles, your very name shall be changed and your children carried into slavery. And by and by the altars of a false, iniquitous faith shall be reared upon Moriah, and a sovereign who knows not Israel shall arise and cause the law to be given forth from Zion.

And paganism also though of hoary and venerable antiquity, though replete with a thousand beautiful myths, though enshrined in such temples as Karnak, Balbec and Parthenon your reign is over. Farewell now to the dominant civilization, the civilization of which such imaginary deities as the vindictive Jupiter, the impure Venus, the bloody Mars, are the ideals and the reigning spirits, and of which Achilles, Aeneas, and Alexander and Caesar, and such like, imaginary or real, heroes are the living embodiments. Farewell to the civilizations whose highest wisdom and best directions for the good of man are found in the lofty, cold, exclusive, inefficient philosophy of Aristotle. Now comes on the civilization which places the divine, the pure, perfect, humanity loving, humanity elevating Jesus on the throne, and makes him the ideal of thought, affection and action. Now comes on the civilization of which such persons as the apostle Paul, Athanasius, Augustine, Alfred the Great, Luther, Calvin, Howard, Wesley, Washington, Havelock and Stonewall Jackson are the embodiments and the heroes. Now advances the civilization whose highest wisdom and best directions for the good of men are drawn from and inspired by both the precepts of the Gospel and the obvious effects of that Gospel upon society, and which are found in such systems as the plain, practical, humanitarian and useful philosophy of Bacon. Yes, now commences the order of things, which after eighteen centuries of numberless changes, struggles, revolutions, the decay of the old, the on-coming of the new, has resulted in European and American civilization, with all its vast, rich, various harvest of fruit in art, science, human comfort, physical, civil, social and religious blessing; a state of things so far superior in every way to that in any other country that England's Laureate can without exaggeration write:

"better fifty years of Europe
Than a cycle of Cathay."

Such and similar trains of thought were suggested, as from the Mount of Olives I looked forth upon Jerusalem, and contemplated her long and eventful history, and the life and influence upon the world of her great King who often refreshed his wearied body in nightly rest upon this summit. After a season of scripture reading, meditation and prayer, in company with a ministerial brother, I withdrew to our camp, preparatory to attending another service at night within the walls of the city.

My dear friend, I have not taken many years nor did I intend to. I have taken you, to enable me to address you as I have done. On your own heart disclosures, you have often touched mine; and I have spoken to my soul and mind as none other has. I have met you rarely since the war, and may have passed out of your memory, altogether, still, dear sir, I feel that I know you as intimately as an elder brother. I feel that I do not know how long it will be before I am strong enough to return, but I trust I may be enabled to do some good on my beloved—oh, wicked city. Please overlook the many imperfections of this letter, as I am still so weak that I hold the pen with difficulty. And now, dear sir, God bless and keep you and yours through many years of peace. With warm regard,

I am yours in Christ,
EDWARD BROUGHTON.

RODNEY, Miss., June 6, 1870.

MARRIED.

At the residence of Mr. Clay Walker, near Plattsburg, Clinton County, Mo., August 4, 1870, by Rev. Chas. W. Free, ALBX. McWILLIAMS to Mrs. ELIZA FREELAND, all of Clinton County.

On the 11th inst., in the Presbyterian Church, Rockville, Md., by the Rev. E. H. Johnston, JAMES B. HENDERSON, Esq., to Mrs. CLARA S. ADAMSON, both of Rockville, Montgomery county, Md.

At the residence of the bride's father, on the 15th of June, 1870, by the Rev. W. J. Anderson, N. L. Lawrence, Esq., to Mrs. L. LAWRENCE, all of Gibson county, Tenn.

DIED.

At the White Sulphur Springs, Greenbrier county, W. Va., Thursday, August 12th, LUCY P. GORDON, wife of Basil Gordon, Esq., of Frederickburg, Va.

On Wednesday night, at 11 o'clock, at his residence, on Broadway, near Cave Hill, in Louisville, Mr. HUGH PARK, long a highly esteemed member of the Second Presbyterian Church, in the 61st year of his age.

In Liberty, Va., on the 31st ult., Mrs. SARAH P. STEPTOE, wife of John R. Stepto, Esq.

Mrs. Stepto was of a distinguished family, being the sister of the late Hon. Wm. L. Goggin, of Bedford, and the late J. O. Goggin, Esq., of Lynchburg. Her funeral was attended by large numbers.

Memorial of Edward Broughton.

Died at Rodney, Mississippi, July 12th, EDWARD BROUGHTON, eldest son of James E. Broughton, Esq., in the twenty-seventh year of his age.

The following is the substance of the concluding part of the discourse delivered at his funeral by the Rev. Mr. Price, formerly pastor of the Rodney Presbyterian Church, to a large and sympathizing congregation:

"While we sorrow not as others who have no hope, there are yet many considerations which render the loss of this excellent and promising young man, a severe affliction to every one of us. He was a man of great and elevated soul, and of the highest estimate of his mental and moral worth. Being of a character naturally susceptible of generous and elevated sentiments, and being carefully instructed in religious truth by his parents, especially by his mother, who was a Christian of much more than ordinary intelligence and piety, he very early in life exhibited a seriousness of demeanor and a purity and strength of principle which attracted general attention. About the age of seventeen he made a profession of religion, and from that time he was declared his intention of entering the sacred ministry."

"With this end in view, he prosecuted his studies at Oakland College, with the greatest diligence and success until arrested by the breaking out of the war. As a student he stood at the head of his class, and was in the highest favor with his teachers. He was very early in life exhibited a seriousness of demeanor and a purity and strength of principle which attracted general attention. About the age of seventeen he made a profession of religion, and from that time he was declared his intention of entering the sacred ministry."

"From that time until the close of his life he was a constant sufferer. It is probable that he never afterward knew what it was to be entirely free from physical disease and pain, but with a determination almost superhuman, he bore his sufferings not merely with patience, but with a determination almost superhuman."

"It was wonderful to see how, in the midst of his physical distress, he maintained a cheerful aspect and engaged with the utmost activity and efficiency in responsible and laborious employments. If he had been permitted to carry out his cherished purpose of entering the ministry, we might have had a noble and successful minister of the Gospel. He was a man of great and elevated soul, and of the highest estimate of his mental and moral worth. Being of a character naturally susceptible of generous and elevated sentiments, and being carefully instructed in religious truth by his parents, especially by his mother, who was a Christian of much more than ordinary intelligence and piety, he very early in life exhibited a seriousness of demeanor and a purity and strength of principle which attracted general attention. About the age of seventeen he made a profession of religion, and from that time he was declared his intention of entering the sacred ministry."

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PRESBYTERIAN NOTICES.

The Synod of Nashville stands adjourned to meet in Huntsville, Alabama, at 7 p. m., on Friday, before the second Sabbath in October, 1870.
JAMES PARK, Stated Clerk.

Presbytery of EREZETZER stands adjourned to meet in the Second Presbyterian Church, Hickory, Ky., on Tuesday, September 12th, at 7 o'clock.
JAMES PARK, Stated Clerk.

The full meeting of the Presbytery of Knoxville will be held in Benton, Ark., on September 18th, at 11 a. m.
Statistical Reports, after form of such reports as are made to the General Assembly, except from 1 tax for expenses to Synod—\$1 from small and weak churches, \$10 from the larger. Let each church send up its quota.

Contingent Fund, fifty cents each, churches and ministers. Let an elder be present from every church, to employ the Rev. A. L. Kline, as stated supply.

Montgomery Presbytery stands adjourned to meet in Blackburg, August 21st, at 11 o'clock, a. m.
T. W. HOOVER, Stated Clerk.

The Presbytery of West Lexington will hold its next stated meeting in Nicholasville, on Tuesday before the second Sabbath of September, at 7 o'clock P. M.
W. GEORGE, Stated Clerk.

The Presbytery of MELENBURG stands adjourned to meet at Hopkinsville, on Thursday before the first Sabbath in Oct., at 7 o'clock P. M.
W. G. RICE, Stated Clerk.

CENTRAL MISSISSIPPI.—In consequence of a request, made in accordance with the form of Government, there will be a *pro rata* meeting of the Presbytery of Central Mississippi, at Brandon, Miss., on Thursday, 11th of August, at 7 p. m., for the purpose of giving permission to the Rev. A. L. Kline, as stated supply, to employ the Rev. A. L. Kline, as stated supply.

POPULAR CHURCH, Miss., July 13, 1870.
The Presbytery of Holston will meet at Pisgah, on Thursday, September 1st, at 11 a. m. Churches will send up their Statistical Reports for the synodical year ending August 31st.
J. W. BACHMAN, Stated Clerk.

The Fall Session of the Presbytery of NORTH ALABAMA will be held in the Spring Hill Presbyterian Church, commencing on Friday, 7 o'clock P. M., the 9th of September next.
J. W. VERNOR, Stated Clerk.

The Presbytery of MEMPHIS stands adjourned to meet in Salem Church on Friday, the 11th day of September, at 7 o'clock P. M.
Statistical Reports to the U. and M. Railroad, going east and west, pass Collierville, the nearest depot to the church, within an hour of each other from 10 a. m. to 10 p. m., and there vehicles will be in readiness to take members to the place of meeting.

The following table gives the places and times of the next stated meetings of many of the Presbyteries and Synods. We will be obliged to Stated Clerks and others for the data necessary to fill the blanks, and corrections, if there be inaccuracies. The names of synods are in small caps, if Presbyteries in small letters.

ALABAMA,	Montgomery, Oct
North Alabama	Valley Creek, Oct. 14, 7 a m
Tuscaloosa	Oak Grove, Sept. 29, 11 a m
ARKANSAS,	
Arkansas,	Helena, Oct 27, 7 p m
Indiana,	Calvary ch, Sept. 19, 7 p m
MISSISSIPPI,	
Georgia,	Atlanta, Sept 29, 7 p m
Alabama,	Washington Aug. 25, 8 p m
Florida,	Chickasaw, Oct. 6, 7 p m
Illinois,	Monticello, Oct. 19, 7 p m
Missouri,	Chickasaw, Oct. 24, 7 p m
Ohio,	Paris, Oct. 12, 7 p m
West Virginia,	Richmond, Sept. 13, 7 p m
Michigan,	West Carlisle, Sept. 7, 7 p m
Minnesota,	Shiloh, Sept. 28, 7 p m
Wisconsin,	Trinity, Sept. 24, 7 p m
Illinois,	North Providence, Sept. 8, 7 p m
Missouri,	Nicholasville, Sept. 24, 7 p m
Arkansas,	21 ch Memphis, Nov. 3, 7 p m
Alabama,	Corinth, Oct. 29, 11 a m
MISSISSIPPI,	
Georgia,	Denmark, Oct. 7, 7 p m
Alabama,	Jackson Nov. 2
Florida,	Brandon, Oct. 6, 7 p m
Illinois,	Liberty, Sept. 29, 10 a m
Missouri,	Port Gibson,
Ohio,	Venus, Oct. 27, 7 p m
West Virginia,	Scots, Oct. 9, 11 a m
Michigan,	Huntsville, Oct. 31, 7 p m
Minnesota,	Pisgah, Sept. 1
Wisconsin,	Benton, Sept. 8, 7 p m
Illinois,	Franklin, Sept. 9, 7 p m
Missouri,	Spring Hill, Sept. 9, 7 p m
NORTH CAROLINA,	
North Carolina,	Taylorville, Sept. 7, 7 p m
Florida,	Burke, Sept. 15, 12 m
Georgia,	Franklin, Sept. 7, 7 p m
Alabama,	Hawthorne, Sept. 11 a m
Mississippi,	Goldsboro, Oct. 1
MISSISSIPPI,	
Georgia,	Bethel, Oct. 5, 11 a m
Alabama,	Aiken, Oct. 13, 7 p m
Florida,	Bishopville, Oct. 5
Illinois,	Greenville C. H., Oct. 13, 7 p m
MISSISSIPPI,	
Arkansas,	Tex.,
Arkansas,	Brian, Oct. 29, 8 a m
Florida,	Oak Island, Nov. 1, 7 p m
Georgia,	Science Hill, Oct. 11 a m
Alabama,	Saginaw, Oct. 6, 7 p m
MISSISSIPPI,	
Georgia,	Fredericksburg, Nov. 1, 7 p m
Alabama,	
Mississippi,	Bethel, Oct. 5, 11 a m
Georgia,	Salem ch, Oct. 19, 12 m
Florida,	Bethany, Oct. 15, 12 m
Illinois,	Farley C. H., Sept. 11 a m
Missouri,	Bethesda, August 31, 12 m
Ohio,	Blackburg, Aug. 31, 11 a m
West Virginia,	Willsboro, Sept. 5, 10 a m
Michigan,	Rockfish, August 19, 10 a m
Minnesota,	Moorefield, Oct. 5, 7 p m

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"SONGS OF DEVOTION"

Christian Observer.

LOUISVILLE, KY.
and Richmond, Va.

Literary and Miscellaneous.

WEDNESDAY, AUG. 17, 1870.
Volume 49.—Number 33.

The Observer.

For the Observer and Commonwealth.

A TRUE STORY.

In a country church-yard amid the green hills of Vermont, on a white marble slab is written the name of an only son, of one of the most wealthy families of the place. A townsman, not personally acquainted with the sad story of young Sawyer P., might read the inscription on his tombstone with a sigh, that the heir of so much wealth should thus die in manhood's prime; but to those acquainted with his history, wealth would be lost sight of, in view of the fearful struggle for dear life he maintained with a demon that dogged his steps for weeks and months, and years even, and thrust him at last in fearful terror into this untimely grave.

Sawyer grew up a noble type of manhood—fine in form, genial and dignified in bearing, he was considered a leader in the community, and placed by his town's people in offices of trust at a very early age. But, alas! the morning that beamed so brightly was soon shut in by darkest clouds; he loved the inebriating cup, that sooner or later, "biteth like a serpent and stingeth like an adder." His father believed the moderate use of spirituous liquors as a beverage harmless, and often vindicated his course before his son, by perverting passages of Scripture. Being a man of wealth, his family was always supplied with brandy to use at the discretion of its members.

Sawyer with his superior mental capacities, saw before he was seventeen, the pernicious effects of a free use of this fiery poison, and felt in his growing appetite for it there was danger; and this consciousness of danger, was enough to arouse the powerful energies of his soul to resistance, and he resolved never to taste it again. To him himself more securely, he wrote a pledge, and signed it with a bold, firm hand, as if satisfied that nothing could ever prevail against a resolution so deeply fixed.

Until twenty, he withstood manfully the daily temptation his mistaken father cruelly placed before him and kept his edge unbroken; then he was prostrated by severe sickness, and his physician, as is too often the case, prescribed spirits as a restorative; at first, he peremptorily refused to taste it, but his mother in her great anxiety for the recovery of her darling, insisted he should take it a little while, "just for a medicine," until he yielded at last. It seemed a small matter, but the consequences were fearful. It was like opening a crevice in a bank against pent-up waters, his slumbering appetite was so awakened, by commencing again the daily use of spirits, that he never more was master of himself. His whole soul, with all its noble attributes rebelled against slavery to the "demon intemperance," and hence the bitterness of his cup of misery, which he drank to the very dregs.

The drunkard, who becomes such without compunction, and even glories in his shame, may live stupidly on for years a loathsome burden to society, but a constant struggle with the pursuing fiend, such as maintained by young Sawyer, soon wears out the physical frame—he knew, and his friends knew, unless he obtained the victory he must soon die. Yet, strange to tell, his father, his cruel father, still kept before him the fatal brandy, the bane of his life. (In the day of reckoning, how will he answer for this great wickedness?) Sawyer loved most tenderly, a beautiful, true-hearted maiden, who was every way worthy the wealth of affection he gave her, and who loved him no less fervently in return; and her plighted troth was the golden sunshine of heaven that brought summer to his heart, but when he found his resolutions of reform were of no avail—that notwithstanding all his efforts, the destroyer was constantly gaining upon him, his generous nature recoiled from the thought of binding her to share his miserable destiny and he broke the engagement.

Then in the bitterness of his spirit, he cursed the day of his birth, and prayed for death to release him from his unspeakable misery. Poor young man, would that he had prayed for strength to resist temptation, and the over-compassionate Saviour would have answered, "My grace is sufficient for thee," but instead of looking on high for help, he still contested alone with his enemy, and still failed.

Mania-a-potu followed, he felt himself pursued by numberless devils, and saw ever before him countless yawning graves with an agony too fearful to contemplate. But this could not be long, death soon released him; and here in this rural nook the birds sing as sweetly, and the summer winds kiss as gently the green turf above him as though his brief life had not thus been crushed out

by torture. Yet, will not his sad story speak to many a father, and mother, and physician, and give point to the woe pronounced against him, who "giveth his neighbor drink to make him drunk." O what a fearful thing to have the blood of a victim slain through our influence cry from the ground to the God of heaven for vengeance. But are there not countless graves all over our fair land, filled with the young, the generous and true, who have been led into temptation and placed in the power of the demon that destroys, by the very friends to whom God has delegated their protection. Are you guilty, reader? if so repent, before He, whose eyes are as a flame of fire, and whose voice is as the sound of many waters, calls: "Where is thy brother?"

A few words more in regard to the family and friends of young Sawyer, and the sad story is closed.

The sensibilities of his father had become so deadened by his long use of brandy, that he failed to see the true part he had acted in the fearful drama, and he wondered why God had given him so much of sorrow in his only son. But the loving, true-hearted mother looked on the frightful wreck of her noble boy with keenest pangs of remorse. She felt that his father, by precept and example, had led him to acquire an appetite for strong drink, thus placing a dagger to his breast, while she in her blindness had pressed home to his vitals, and she would not be comforted, but went down broken-hearted to the grave.

The young woman he loved so fondly still lives, with a heart, educated by suffering to feel for and comfort the sorrowing. Her heart-crushing grief first produced illness, and for a long time her life was despaired of, but she looked to God for strength to bear, and He gave it, and she now waits with chastened spirit, for a summons to a home that never will be darkened by the vile products of the still.

S. S. C.

THE RELIGION OF DICKENS

The religion of the late Charles Dickens has been a theme for remark in several papers. Those who regard themselves as liberal Christians speak of him as a man of piety. He, no doubt, had religious thoughts—but was his religion that of the Bible? Had he any cordial sympathy with those who sit at the feet of Jesus and learn of him?

THE "INDEPENDENT'S" TEST OF PIETY.

The Independent says: "The question was asked in the prayer meeting of the Plymouth Church, Brooklyn, whether Dickens was a Christian. Mr. Beecher answered it with caution, rehearsing his excellencies as a writer and as a man, but saying that he knew of no reliable evidence of his piety. Upon this, the Independent waxes warm, and denounces the interrogator a fool, and the company that entertained the question, very foolish, to say the least. There was nothing but piety of the right kind in a man of such refinement, and genial temper, and so sympathetic with the poor, and who had done so much to help the distressed. His writings were all favorable to the needy, and this is piety of the most approved stamp. In his indignation, he says: 'Indeed, there will probably be some pious fool to raise the same question over the minister himself, when Mr. Beecher dies. The inquiry appeared to us as it appeared to ten thousand others, to be the offspring of a self-complacent, religious bigotry, which wants to test every man's conduct of life, quality of character, and hope of immortality, by its own self-proclaimed and self-sufficient intellibility.'"

But we cannot afford space for the article. It is the best evidence the editor could give of bald humanitarianism. His fling at his inquiring brother, reminds us of the caveat of Christ, "Thou fool, shall be in danger of hell fire. It reminds us also, of Gospel tests of piety. Christ said, 'Except a man be born again, he cannot see the kingdom of God.' Whosoever will come after me, let him deny himself, and take up his cross and follow me." Paul said, "Though I give all my goods to feed the poor, and my body be burned, and have not charity, it profiteth me nothing." Again, "In Christ Jesus, neither circumcision availeth anything nor uncircumcision, unless a new creature." But the editor of the Independent has a far different test, viz., whether a man has written wholesomely of human relations.

He does not attempt to show that Dickens was even benevolent. He is reputed to have died worth \$400,000, but whether he has ever relieved, to any great extent, the distressing poverty within a stone's throw of his own door, does not appear. Whether he ever gave any considerable sum to educate any of his countrymen, or to evangelize the heathen, Jew or Mohammedan, is not yet known. Did he live without God in the world? No evidence is yet given of his ever devoutly worshipping. Where was left the evidence, that in the agony of his soul for his guilt, he ever uttered the prayer of the publican, "God be merciful to me, a sinner?" He may have gone to Jesus

by night, but has any one ever known of it by his broken heart and contrite spirit, that he could not then have failed to exhibit it the next day? If he truly held communion with Christ secretly, he would openly have exhibited the spirit of Christ. Was he then spiritually minded, meek, self-denying, trustful, abundant in good deeds? Mr. Tilton does not pretend it, but floats all such tests. With such an exhibition of himself, he may think his denial of being an infidel, will avail. He may suppose that some body will believe that he was, when writing the article, under the influence of the wine that was on his table, but whatever any one may suppose, he certainly carries his paper to the lowest depths of unbelief. If good men can contribute to it, it is merely the down of the thistle seed. The animus of the paper, we regret to say, is an anti-Christian as words can make it, and maintain any respect for decency. And this is the once noble Independent.

[Is this last remark satirical? Who that has known the Independent from the beginning—has ever thought it "noble?"]—Eus.

A GRAVE WITHOUT A MONUMENT.

The noblest of the cemeteries is the ocean. Its poetry is, and its human language ever will be, unwritten. Its elements of sublimity are subjects of feeling, not description. Its records, like the reflection mirrored on its waveless bosom, cannot be transferred to paper. Its vastness, its eternal leaving, its majestic music in a storm, and its perils, are things which I have endeavored a thousand times to conceive; but until I was on its mighty bosom, looking out upon its moving mountains of waters, feeling that eternity was distant from me the thickness of a single plank, I had tried in vain to feel the glories and grandeur of the ocean. I then first felt what John of Patmos meant when he said of heaven, "There shall be no more sea." But there is one element of sublimity which impressed my mind, and which I should be pleased if I could transfer in all its vividness to the minds of my readers. The sea is the largest of cemeteries, and all its slumberers sleep without a monument. All other grave-yards, in all lands, show some symbols of distinction between the great and small, the rich and the poor; but in that ocean cemetery, the king and the clown, the prince and the peasant, are alike undistinguished. The same wave rolls over all, the same requiem, by the same winds, is sung to the ocean, to their honor. Over their remains the storm-beat, and the sun shines; and there, unmarked, the weak and the powerful, the plumed and the unadorned will sleep on, until awakened by the same trumpet the sea will give up its dead. I thought of sailing over the slumbering but devoted Cookman, who, after his brief but brilliant career, perished in the President; over the laughing Power, who went down in the same ill-fated vessel, we may have passed. In that cemetery sleeps the accomplished and pious Fisher; but where he, and thousands of others of the noble spirits of earth lie, no one but God knoweth. No marble rises to point out where their ashes are gathered, or where the lover of the good and wise can go and shed the tear of sympathy. Yet that cemetery hath ornaments of which no other can boast. On no other are heavenly orbs reflected in such splendor. Over no other is heard such noble melody. In no other are so many inimitable traces of the power of Jehovah. Never can I forget my days and nights, as I passed over the noblest of cemeteries without a single human monument.—British Workman.

Two Suggestions for Safety.

As a means of guarding against the accidents which so frequently arise from medicines intended for external use being taken into the stomach, a "safety poison bottle" has been invented. The shape is that of an ordinary bottle, but the surface is studded at regular intervals with pointed studs or knobs, which indicate to the touch that the contents are either poisonous or at least medicines which require more than ordinary care in their use. It is as useful in the dark as in the daylight.

By writing prescriptions in Latin, physicians have been the unintentional cause of many serious blunders on the part of drug-clerks. But it is not from this alone that mistakes arise. How frequently do illiterate servants lay hold of the wrong bottle and administer a fatal dose to themselves or their helpless charges. Some druggists write merely the name of the poisonous contents on the vials that they sell. Others, more careful, add the word poison; but what good will either do in the case of a servant who cannot read? Many German druggists in this city, adhering to a custom that is prevalent in Germany, make use of labels bearing large skulls and cross-bones, printed in startling colors, to prevent the misapplication of poisonous compounds. The hand of a Kaffir or an Ethiopian savage would be arrested by such a warning as this. Why should not all druggists adopt so excellent a custom?

GOING TO SLEEP.

It is a delicious movement certainly that of being nestled in bed, and feeling that you shall drop gently to sleep. The good is to come, not past; the limbs have been just tired enough to render the remaining in one posture delightful; the labor of the day is done. A gentle failure of the perceptions comes creeping over the spirit of consciousness disengages itself more, and with slow and hushing degrees like a mother detaching her hand from that of her sleeping child; the mind seems to have a balmy lid closing over it like the eye; 'tis mere closing—'tis closed. The mysterious spirit has gone to take its airy round.—*Light Hunt.*

The First Canard.

Canard is the French for duck. The original canard was of a man in a certain place, who had a flock of twenty-four ducks. Being idle and of a very curious turn of mind, he cut one of them into small pieces and fed it to the twenty-three. He took another, and it was speedily gobbled up by the twenty-two; one of these, immediately after, by the twenty-one; and so on, till within the hour one of the last two had eaten the other. The story became a favorite, and stimulated other efforts in the same line, some of which—of French origin, especially—have been very clever. The criminal's body, re-heated with the wrong hand, is fresh in the memory of most readers.

Florence Nightingale on Prison Discipline.

In a letter to Rev. Dr. Wines, of the New York Prison Association, this sensible woman says: "I have already published the principle which seems to me to be at the root of treatment of all crime against property, namely, to cease to board and lodge thieves at the cost of the people they have robbed, and to teach them by practical experience that it is cheaper in actual money-value to work than steal. As far as I have opportunity to judge, the most valuable reform in my education is missed at present, viz., teaching a man that it is dearer to steal than to work (the only lesson which most thieves are capable of receiving. If a thief's or a forger's sentence were that he had to work his way out of prison by repaying the amount, or more than the amount, he had stolen, and repaying the State besides for his sustenance, out of his earnings, instead of being provided for and lodged in prison, he might, then, perhaps, learn the lesson, and that the only way actually taught him—that it is dearer to work than to steal."

Blessed be Nothing.

During the last twenty years, Wm. B. Astor has so managed a fortune of twenty millions as to roll it into sixty millions. Suppose he has, what then? What has he made by the operation, except increased worryment to keep the run of his increased wealth? Astor, with sixty millions, eats no more oysters, quail, woodcock, and boned turkey, than he did when he was worth ten millions. He dresses no better, and has a thousand times less fun. We beat him on sleep, and have no lawsuits with tenants and trespassers. Robbers lay wait for Astor every time he goes out of doors after dark. They don't think of us. Astor, with sixty millions of dollars, has sixty millions of trouble. To keep the run of his rents, bonds and estates, keeps Astor in work about fourteen hours a day, and yet, Astor only gets three square meals a day, which is just what we obtain without any millions, any tenants, any real estate, and only work eight or ten hours per day.

With contentment and a moderate income, a man may be as happy as a prince. Without contentment, you will be miserable, even if your wealth equals the rent-rolls of Cæsar.

THE GRAND DUKE OF RUSSIA.

ANECDOTE OF THE GRAND DUKE ALEXIS OF RUSSIA.—The emperor's third son, Alexis, who is said to be contemplating a visit to this country during the present year, is in the naval service. Somewhat more than a year ago, when holding the rank of midshipman, the flag-ship in which he was serving was wrecked on the coast of Denmark. The admiral ordered the life-boats to be lowered, and directed Alexis to take charge of the first boat. The royal midshipman declined to obey the order. It was peremptorily repeated: "I, your commanding officer, order you to the boat."

Admiral, I cannot obey you," said the young prince. "It would not become the son of the emperor to be the first to leave the ship. I shall remain with you to the last." "But I shall put you under arrest for disobedience of orders as soon as circumstances will allow me to do so." "I mean no disobedience, but I cannot obey," rejoined the youthful hero.

In due time almost the entire crew reached the shore safely, only some four or five having perished in the transit from the ship. Among the last to land were the admiral and the grand duke Alexis. Tents were hastily erected from the sails and spars of the ship saved from the wreck, and the

rigid discipline of ship-life was promptly resumed. The young prince was placed under arrest for previous disobedience of orders. As soon as possible, the Russian minister at Copenhagen was informed of the facts, and telegraphed them to the emperor, from whom he received the following reply: "I approve the act of the admiral in placing the midshipman under arrest for disobedience of orders, and I bless and may say for disobeying them."—*From THE EMPEROR ALEXANDER, in the August number of Lippincott's Magazine.*

Wellington's Last Words.

When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant's handing it to him in a saucer, and asking him if he would have it, the Duke replied: "Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them! He who had commanded the greatest armies in Europe, and was long accustomed to the tone of authority, did not despise or overlook the small courtesies of life. Ah! how many boys do! What a rude 'one of command they often use to their little brothers and sisters, and sometimes to their mothers! They order so. This is ill bred and unchristian, and shows a coarse nature and hard heart. In all your home talk remember—"If you please." To all who wait upon or serve you, believe that "if you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words, "If you please."

"Speak gently: it is better far To rule by love than fear."

TOILING FOR GOLD.

BY A VISITOR IN CALIFORNIA.

As beneath some rugged exterior nature there are rich veins of thought and feeling, so of the works of nature in this region of country. The face of the country is rough, but, beneath the surface, are rich deposits of gold. If people would only toil for these treasures which are beyond the reach of moth, and rust and thieves, as they do for the gold that perisheth, how much happier they would be in this life, and, in the life to come, enjoy everlasting happiness; but, as it now is, it often happens that those who accumulate mammoth fortunes make no effort to lay up treasures where moth and rust do not corrupt, and where thieves do not break through and steal. It makes the heart sad to think that though they now roll in wealth, yet the time will come when they will be left houseless homeless, cheerless wanderers in eternal poverty and endless gloom. A beautiful bark, sailing gracefully over glassy seas, beneath a smiling sky, in the light of a shining sun, suddenly struck by a tempest and stripped of its sails, shorn of its spars, overtaken by night and driven on in hopeless, starless darkness, is but a faint emblem of a rich man without Christ, struck by death, shorn of his wealth, and driven on in hopeless, starless night, over the shoreless ocean of a lost eternity. "What shall it profit a man to gain the whole world and lose his own soul?"

Earthly riches do not necessarily beget a neglect of the true riches of eternal life. But it very often happens that those who gain a large amount of the world lose their souls. "My people do not consider," was the charge of God against His ancient Israel. As it was then, so it is now. Mankind forget their immortal interests. They do not consider that violating God's Holy Sabbath day is a direct and positive rebellion against his law; and that, although by work on that holy day, they may gain a few more dollars, yet every dollar is an additional weight dropped into that bag of gold already tied under their neck and dragging their head under the waters of eternal perdition. If rich men, and all men, would only consider that a few fleeting years will close their career on earth, then comes an endless existence either of bliss or sorrow, how different would be their ceaseless, pauseless, tireless chase after earthly gain.

True, gold is needed to carry on the enterprise of the Kingdom of Christ. We need gold to print Bibles, to build churches, to support ministers, to send missionaries to the heathen, to provide asylums for the poor and hospitals for the sick; and the man who is laboring to obtain gold simply to devote to these objects is in the path of duty as much as the man who is preaching the Gospel or visiting the sick and the sorrowful. But to violate the sacredness of God's holy day under the plea of accumulating the means of promoting the cause of Christ, would be a gross absurdity.

INDIAN AFFAIRS.

The Commissioner of Indian Affairs says the only place he contemplates any trouble in the Southwest, from the Camanches, Kiowas and Southern Cheyennes. Advice received from Fort Fetterman say that there is no danger of an outbreak in the Sioux country. Red Cloud has gone among the Arrapahoes and Cheyennes on a peace mission, and will endeavor to quiet them. This is rather contradictory of the report that he was preparing to go on the war path.

IF WE KNEW.

If we knew the cares and crosses
Crowding round our neighbor's way,
If we knew the little losses
Sorely grieved us, day by day,
Would we then so often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our life a stain?

If we knew the clouds above us,
Held but gentle blessings there,
Would we turn away all trembling
In our blind and weak despair?
Would we shrink from little shadows
Lying on the dewy grass,
While 'tis only birds of Eden
Just in mercy flying past?

If we knew the silent story,
Quivering through the heart of pain,
Would our manhood dare to doom them
Back to haunts of guilt again?
Life hath many a tangled crossing,
Joy hath many a break of woe,
And the cheek's tear stained and whitest,
This blessed angels know.

Let us reach into our bosoms,
For the key to other lives,
And with love toward erring nature,
Cherish good that still survives;
So that when our disrobed spirits
Soar to realms of light again,
We may say, "Dear Father, judge us
As we judge our fellow-men."

A SUNBEAM.

The greatest of physical paradoxes is the sunbeam. It is the most potent and versatile force we have, and yet it behaves itself like the gentlest and most accommodating. Nothing can fall more softly and more silently upon the earth than the rays of our great luminary—not even the feathery flakes of snow, which thread their way through the atmosphere as if they were too flimsy to yield to the demands of gravity like grosser things. The most delicate slip of gold leaf, exposed as a target to the sun's shaft, is not stirred to the extent of a hair, though an infant's faintest breath would set it into tremulous motion. The tenderest of human organs, the apple of the eye—though pierced and buffeted each day by thousands of sunbeams, suffers no pain during the process, but rejoices in their sweetness, and blesses the useful light. Yet a few of those rays, insinuating themselves into a mass of iron, like the Britannia Tubular Bridge, will compel the closely knit particles to separate, and will move the whole enormous fabric with as much ease as a giant would stir a straw. The play of those beams upon our sheet of water, lifts up layer after layer into the atmosphere, and hoists whole rivers from their beds, only to drop them again in showers upon the hills, or in fattening showers upon the plains. Let but the air drink in a little more sunshine at one place than another, and out of it springs the tempest or the hurricane, which desolates a whole region in its lunatic wrath. The marvel is, that a power which is capable of assuming such a diversity of forms, and of producing such stupendous results, should come to us in so gentle, so peaceful, and so unpretentious a guise!—*British Quarterly Review.*

"OUTSIDE WORKERS."

"Is Mr. Hayes a Christian?" I asked a friend.

"No, he is an outside worker, like myself."

"Outside worker! What do you mean by that?"

"Oh, Hays and I have classes in the Sunday-school, because some of the Christians want to go home and get a warm dinner, and they can do no better than take us for teachers. Then we sing in the choir, and sometimes, to help along, sing in the prayer-meeting. We give something towards the minister's salary, etc., etc. I don't know how they could get along," continued my friend, half jokingly, "if it were not for a few outside workers."

"Outside of what?"

"Why, outside of the church."

"Why not come inside?"

"Oh, I'm not a Christian. I can't do that. I think I can do as much where I am."

"Do! that is not the first thing. It is to be what is right. Why not be a Christian; then you can do from love?"

"Oh, I don't know. I cannot yet. I mean to sometime."

"When?"

You shake your head. Ah, my friend, do not stay outside too long. Some foolish virgins tried that, and they never got inside of the door. It was shut, and they had to stay outside forever.

Beware, lest you be left outside of heaven.—*S. R. M., in the Advance.*

PLACES OF WORSHIP IN ROUMANIA.—The new Constitution of Roumania (a province of Turkey in the south eastern part of Europe), guarantees freedom of conscience to all Jews included. The recent persecution was a local affair and did not extend to the entire Jewish population. Four hundred thousand Jews live in Roumania 176 synagogues; 45,152 Catholics have 65 churches; 28,948 Protestants have 12 houses of worship; 8,178 Armenians, (Gregorians), 11 churches.

MEASURING FOR A PHOTOGRAPH.—A photographer in one of the country towns in Massachusetts was recently visited by a young woman, who, with sweet simplicity, asked, "How long does it take to get your photograph after you have left your measure?"

Christian Observer.

Contents of the Miscellaneous Department.			
Articles.	Editorials.	Authors.	Page.
A Great Institution.			2
Colleges and Schools.			2
University Publishing Company.			2
RECENT PUBLICATIONS.			
The Southern Presbyterian Review—Rob Roy on the Jordan—Southern Agriculturist.			2
CORRESPONDENCE AND COMMUNICATIONS.			
Letter from Ireland.			2
A True Story.			2
SELECTIONS.			
If We Knew.	Poetry.		1
The Religion of Dickens.			1
A Grave without a Monument.			1
Two Suggestions for Safety.			1
Going to Sleep.			1
The First Cadet.			1
More or Less on Prison Discipline.			1
Blessed be Nothing.			1
The Grand Duke of Russia.			1
Wellington's Last Words.			1
Telling for Gold.			1
Indian Affairs.			1
A Sunbeam.			1
Outside Workers.			1
FARMER'S DEPARTMENT.			
Condition of Crops in July.			4
Shelter for Chickens.			4
Chicken Cholera.			4
When to Select Seed Potatoes.			4
General Intelligence.			4
The War in Europe.			23
PRICE CURRENT.			3
SPECIAL NOTICES AND ADVERTISEMENTS.			3-4

A GREAT INSTITUTION.

Under the efficient management of the past few years, the Post Office Department has become a great institution. It not only transmits letters and newspapers with a very fair degree of regularity; but, no matter where a man may live, or how far he may be from railroads, express offices and banks, he can send money through the mails with almost absolute certainty of its reaching its destination. There are, perhaps, two or three thousand post offices, where post office money-orders can be obtained—which can be sent without any risk of loss; they can be collected only by the party to whom they are made payable—and if lost, duplicates will be issued. There is no post office in the country where letters cannot be registered, and their safe transmission certainly insured. All post masters, who have any enterprise or desire to be popular with their neighbors will readily learn how to register letters.

In very many cases where a complaint has been made that money has been lost by mail, it has been found on investigation that the letter was sent to the post office by some untrustworthy person, or was misdirected, or was never stamped, or was stamped with revenue stamps instead of postage stamps.

We may remark in commendation of the faithfulness of the Post Office Department, that we have in several instances received letters that were misdirected to other cities, but forwarded to us notwithstanding the mistake of the writer. We have also received letters containing money which were carelessly dropped into the office without being sealed; and though receiving thousands of dollars by mail every year, we have lost very few registered letters—and not a single money-order to our knowledge.

If any of our subscribers have any doubts on the subject, we will be pleased to have them try the experiment in the following manner: Take a piece of note paper, and write the name of your post office, and the name which appears on your address label. Put the piece of paper and some money in an envelope. Direct to "A. & F. B. CONVERSE, Louisville, Ky." Put eighteen cents of postage stamps on the letter; seal it up. Take it to the postmaster, ask him to register it and take his receipt. In the course of a short time, the person trying the experiment will notice by a change in the date on his address label, that the money has been received by us and credited. It is an experiment worth trying. Those who have never tried it, after once succeeding, will be gratified at the possession of a new faculty, and will also rejoice in the consciousness of having discharged an honest debt and aided a good cause. We recommend this experiment to a number of subscribers, in confidence, that it will please them as much to make the trial as it will us to have the trial made.

The University Publishing Company.—This company has located a branch of its house, in Louisville, which is under the management of Mr. R. A. Watts, a most competent and efficient gentleman. His place of business is at the store of Messrs. Davidson Brothers & Co., 162 Main street, where a full supply of the Company's books are kept for sale. This is a grand and worthy enterprise, and we are glad to know that it has succeeded beyond all expectation.

Dr. McCosh and his family were at Montreal the first of this month. He preached on the Sabbath for the Rev. Dr. Burns. He was on his way to Acouana, a favorite watering place in Canada.

An Editor Promoted.—Under this head an exchange says the Rev. Dr. Woodbridge, editor of the *Occident*, has been elected pastor of the Howard Street Presbyterian Church, San Francisco.

Rev. Dr. Moffatt, the celebrated African missionary, has arrived in London from the Cape of Good Hope.

Rev. Dr. Broadhead, missionary to Northern India, who has been in this country for the past few months for the double purpose of visiting his friends and recuperating his health, expects to return to the scene of his labors early in the month of October ensuing.

Prof. Silliman has resigned his position as instructor of chemistry in the Academic department of Yale.

Pacific Observer.—After a suspension of several months, the *Pacific Observer* (Cumberland Presbyterian) has re-appeared. We are glad to know that its difficulties have been surmounted, and trust that henceforward its usefulness may be without let or hindrance.

COLLEGES AND SCHOOLS.

The advertising columns of the *Christian Observer* afford an excellent directory to some of the best schools and colleges in the country. The cards of more than forty are published. We have no hesitancy in expressing the opinion that it would be difficult to make out another list of schools—comprising as many, offering equal advantages for the thorough instruction of youth. These institutions include two

Medical Colleges.
University of Louisville, Medical Department, Louisville, Ky., J. M. Bodine, M. D., Dean of the Faculty.
The Medical College of Memphis, Tenn., Alex. Erskine, M. D., Dean of the Faculty.
Both of these institutions occupy a high rank, and our sympathies and feelings are inclined towards them the more, in that some of the Professors, in addition to eminence in their profession, are eminent as Christian men, and as office-bearers in our branch of the church.

Colleges.
We publish the cards of seven colleges: Hampden Sidney College, Rev. J. M. P. Atkinson, D. D., President, Hampden Sidney, Va.
Washington College, Gen. R. E. Lee, Lexington, Va.
Westminster College, Rev. N. L. Riee, D. D., Fulton, Mo.
Davidson College, Rev. G. W. McPhail, D. D., Davidson College, N. C.
Stewart College, Rev. J. B. Shearer, Clarksville, Tenn.
King College, Rev. J. D. Tadlock, Bristol, E. Tenn.
Cumberland University, Rev. B. W. McDonald, D. D., Lebanon, Tenn.

We would be glad to see them all. Most of them have received from time to time highly commendatory notices through our columns.

Schools With Two Departments.
Washington Male and Female Seminary, Rev. S. J. P. Anderson, D. D., late of St. Louis, Richview, Ill.
Pisces Male and Female Seminary, Rev. R. Douglass, Versailles, Ky.
Oak Grove Academy, Rev. Geo. P. Richardson, Garretts Station, (near Gretna) Miss. E. K. Humphreys, LL. D., Newport, Rhode Island.

The peculiarity of these four institutions is, that they receive both girls and boys—and have separate departments for each—preserving, as is believed, a healthful intercourse between the two sexes, such as is felt in the home circle—but guarding carefully against the evils which are often ascribed to mixed schools. Rev. Lutherford Douglass is well known and highly esteemed by a large circle of our readers. Rev. Dr. Anderson is the well known pastor, late of St. Louis, one of the few brave men who rose superior to all the threats and intimidations and violence of the war. He is a superior scholar, whose enforced absence from the pulpit is improved in the establishment of a first-class educational institution. Rev. Mr. Richardson is an old friend of the editors, and is highly commended as a superior teacher.

Schools for Boys.
In our advertising columns will be found also the announcement of nine good schools for boys, viz: Staunton Academy, Prof. Chas. E. Young, Staunton, Va.
Clinton Springs High School, T. Oscar Rogers, M. A., Black Walnut, Halifax Co., Va.
Bingham College, Col. Wm. Bingham, Mechanicsville, Md.
Dunville College, Rev. W. F. F. Junkin, Danville, Ky.
Forest Academy, Rev. B. H. McCown, D. D., Anchorage P. O., (12 miles from Louisville), Ky.
Hambleton College, Rev. J. W. Heagan, Elizabethtown, Ky.
Kentucky Military Institute, Col. R. T. P. Allen, Farmdale, Ky.
St. Louis Institute, Rev. H. T. Morton, St. Louis, Mo.
Polytechnic College, A. L. Kennedy, M. D., Philadelphia, Pa.

In addition to these, we are requested to call attention to the Trinity High School, a Presbyterian Institution, at Pass Christian, Miss. It was commenced in the Fall of 1868, by Rev. Wm. Cameron and Prof. E. Lee Blanton, and has had a steady and encouraging growth until it now numbers 59 students. It is an important enterprise for promoting Presbyterian interests on the Gulf Coast.

Schools for Girls.
The education of our girls is more liberally provided for than that of our boys. Our readers are referred to notices of twenty-four good schools. Six of them are in Kentucky, viz:

Bellewood Female Seminary, W. W. Hill, D. D., Anchorage, Ky.
School for Girls, Rev. R. L. Breck, D. D., Richmond, Ky.
Sayre Female Institute, Maj. H. B. McJellan, Lexington, Ky.
Caldwell Female Institute, Rev. L. G. Barbour, Danville, Ky.
Bardonia Female Academy, Rev. J. N. Cosby, Bardonia, Ky.
Shelbyville College, Prof. W. H. Sturdt, Shelbyville, Ky.
Six are in Virginia, viz: Augusta Female Seminary, Miss M. J. Baldwin, Staunton, Va.
Alexandria Female Seminary, Judge W. W. Legare, Alexandria, Va.
Stonewall Jackson Institute, Rev. S. D. Sturdt, Staunton, Va.
Fairfax Hall, Rev. S. Billings, Winchester, Va.
Boarding and Day School, Miss Julia Read and Miss Bella Leyburn, Appomattox C. H., Va.
Miss Carrington's School, Miss Virginia P. Carrington, Charlottesville, Va.

Two of them are in North Alabama; two in Mississippi; one each in Tennessee, and Ohio; and two each in North Carolina, Maryland and Philadelphia, as follows: Huntville Female Seminary, Rev. Henry R. Smith, Huntsville, Ala.
Florence Synodical Female College, Rev. W. H. Mitchell, D. D., Florence, Ala.
Fayette College, Edwin H. Fay, M. A., Fayette, Jefferson Co., Miss.
Sardis Female Institute, Rev. D. G. Doak, Sardis, Paoli Co., Miss.
College Institute, Rev. T. D. Wardlaw, Shelbyville, Tenn.
Charlotte Female Institute, Rev. R. Burwell & Son, Charlotte, N. C.
Edgeworth Female Seminary, Rev. J. M. M. Caldwell, Greensboro, N. C.
Frederick Female Seminary, Rev. Thos. M. Cann, Frederick, Md.
Southern Home School, Mr. and Mrs. Wilson M. Cary, and Mrs. General John Peggam, Baltimore, Md.
Steubenville Female Seminary, Rev. C. C. Beatty, D. D., LL. D., Steubenville, Ohio.
Chesnut street Female Seminary, Miss Bonney and Miss Dillaye, Philadelphia, Pa.
Miss Byard's English and French School, No. 1506 Prince street, Philadelphia, Pa.

The editors have some acquaintance with nearly all of these schools, and it was our purpose to have dwelt upon the distinctive features of each. But most of them have already been noticed editorially, or by communications, and as the space does not allow this, we will only say to every parent, send your children by all means to one of the above, or to some other good school, under healthful religious and Presbyterian influences.

Fairfax Hall.
The Rev. Silas Billings, who has been teaching for a year past in Winchester, Va., has purchased the splendid property known as Fairfax Hall, and established a first-class boarding and day school. His daughters are associated with him. They were educated at Mount Holyoke, and have been teaching with great success in Kentucky. Among the peculiar attractions of this school, are the thoroughness of its course of instruction, especially in the fundamental branches, its moderate charges, and instruction in vocal music, Latin, Greek and French without extra charge.

Alexandria Female Seminary.
We have examined with interest a catalogue of this institution. Judge Legare has associated with himself an able corps of seven assistant teachers. He was educated in the University of South Carolina, where he graduated with high honors; and is commended in very strong terms, not only by the professors of that institution and the University of Virginia, but by Rev. Drs. J. D. Mitchell, and J. J. Bullock, and many of his patrons who have had ample opportunity to judge of his abilities as a teacher, and his excellencies as a man.

Cluster Springs High School.
The Cluster Springs property, at which Rev. J. B. Shearer President of Stewart College, has established an excellent school for boys, has been rented to Mr. T. Oscar Rogers, a graduate of the University of Virginia, who will succeed Mr. Shearer in the school.

Forest Home Academy.
The Louisville *Courier* notices this first-class school. Some fourteen years ago, we noticed rising, in an untamed forest on the Frankfort railroad, some thirteen miles from the city, the first building of Forest Home Academy. This promising enterprise has now grown to enlarged and village-like dimensions, and new buildings for school purposes are still going up. This is one of the best schools of which youth can be entrusted. Rev. B. H. McCown, the principal and proprietor, has a full faculty—two very experienced professors, and a very able assistant professor for surveying and civil engineering, with compass and transit theodolite in the open field. Mr. McCown himself labors nine hours each day in the school-room, and he sees that professors and pupils do their duty.

St. Louis Institute.
As the Rev. H. T. Morton, a paragon of a stranger to the readers of the *Observer*, the following introduction to the Rev. Dr. Anderson, will not be uninteresting. As you are aware, I have a year associated with Rev. H. T. Morton in the above named school. As I think, by the providence of God, to another field of labor, I wish to express my high sense of the unusual excellence of my late associate, as a teacher. Mr. Morton is a thorough scholar, fully versed in the advanced art of teaching, and for patient fidelity and self-sacrificing energy in imparting instruction, I do not know his superior. Parents may feel perfect confidence in committing their sons to his care. In my judgment he has peculiar claims on the Christians of St. Louis, for, so far as I am informed, he is the only institution in our city where the Bible has its proper place in the course of instruction. And the benign influence of the daily study of the Word of Life was abundantly manifested in the exemplary conduct of those under our charge.

I earnestly recommend him to the patronage of lovers of the Bible of all denominations.

S. J. P. ANDERSON.
Principal of Washington Seminary, Ill.

For the *Observer* and *Commonwealth*.

STEWART COLLEGE.

Messrs. Editors.—Permit me, in a few words, to call the attention of your readers to Stewart College—referring to the "Announcement" in another column, and to commend it to parents and guardians having sons and wards to educate. My share in the work of restoring this institution to active operations, and the resulting official intercourse with several Synods of the Southwest, ought to save this note from all misapprehension in the view of any.

Thanks to the kindness of friends in Kentucky and North Mississippi, as well as in Tennessee, the College grounds and buildings are in excellent condition. As to the prime consideration of health, this region is really remarkable. I know of no more favorable climate. The culture and morality of the people, while perhaps not all that could be wished, is certainly all that could be expected, and very much more than could be expected in a region so remote from the sea. The fact that students from a distance will find homes in the families of the college professors and other citizens of Clarksville, can hardly fail to appear a decided advantage in the judgment of those who are compelled to send their sons and wards to be educated at distant institutions of learning.

But, after all, in the most important sense, the Faculty is the College. And it is exactly touching this point, I feel most free to commend. To those who know these gentlemen all commendation is needless. To others, I say, they are capital men, in every sense well fitted for the great work they are to perform. I know of no more favorable field for my conviction in this regard, lest it seem to me exaggerated. I know of no equal number of gentlemen to whose ears I should more cheerfully and confidently entrust the education of youth in whom I feel an especial interest. They are all graduates of the University of Virginia, all are in the prime of life, all experienced and successful teachers, enthusiastically devoted to their noble profession, and they enter on their work here with the earnest purpose to build up a first-class institution, under the pattern of the best Virginia schools.

I do, therefore, cordially commend this College to the favorable consideration of all whom it may suit to send sons or wards here to be educated.

Very truly, yours,
E. G. DAVIS.
CLARKSVILLE, TENN., August 1, 1870.

Correspondence of the *Observer* and *Commonwealth*.

LETTER FROM IRELAND.
The Franco-Prussian War—Religion of Dickens—A Remarkable Letter—A Unitarian at the Lord's Table—A Question for Communitarians.

France and Prussia are up in arms against each other, and the conflict is likely to be desperate and bloody. Both are well prepared and anxious for the engagement. How it will eventuate, it is impossible to say. The French will fight with all the fury of revenge and ambition. They owe Prussia a long standing grudge. Blucher and Waterloo are not forgotten. Prussia, on the other hand, will not permit herself to be humiliated by France. The other powers are keeping aloof. They assume a neutral attitude. But it is just possible they may be compelled from it, and forced to join some side. Italy still gasps for freedom and independence, with Rome as its capital and seat of government. The Pope, therefore, may look out for his safety, if the French troops are called away from Rome. Russia looks southward with covetous eye, and several of the smaller powers dread annexation. War is a scourge, but it is not sometimes employed or overruled for good purposes? English sympathy is with Prussia. Irish, Romish sympathy is with France. The King of Prussia speaks in the tones of a stern man, determined to be brave and fully alive to the gravity of his position. His sternness bodes well for Prussia, if it be representative of the people's will, and I think it is. France is boastful. The Emperor, with unusual outspokenness, says he will stake his dynasty on the issue.

Sometimes injudicious friends do more injury to a man than his bitterest foes could. This is likely to be illustrated in the case of the late Charles Dickens. His indiscriminating and unwise eulogists have claimed for him merits which he did not possess, and this has drawn attention to defects which might not have been brought to light but for this. His genius is praised extravagantly; but if it confined itself to his genius, few would denur. When, however, ministers of the Gospel attempt to hold up the great novelist as a great Christian teacher, it is time for those who distinguish or respect the fundamental characteristics of a truly Christian character, to protest. Dean Stanley has taken the lead in Christianizing Dickens. No Christian truth is contained in his writings. His reverence for Christ was profound and sincere, it is said, but he had no sympathy for any of those great Christian institutions organized to effect the conversion of the world. I would abstain from swelling the chorus of his eulogists. I would also abstain from handing him over to a hopeless destiny. He should be left with his Maker, who endowed him with his great gifts, and who will hold him responsible for his use of them. I have as little sympathy with those who consign him to perdition as I have with those who desire to place him in the calendar of Saints.

The editor of the *New York Independent*, not a very reliable authority in such matters, ranks him with Beecher as a Christian, but Theodore L. Cuyler, a regular contributor to the same paper, mourns with very bitter lamentation over the novelist's hopeless grave. There is but one meritorious key into the kingdom of heaven, but there are more ways than one to this key. There are many instrumental keys. Christ is the door. Faith opens the door—faith accompanied by repentance. I think, sirs, there is more need now than ever to keep in the old paths—to dwell on the safety of the old paths—even to magnify their safety.

"Alas! and did my Saviour bleed,
And did my Sovereign die,
Did He devote His sacred head
For such a worm as I?
Was it for crimes that I had done
He hung upon the tree?
Amazing pity, love unknown,
And grief beyond degree."

There is more sound saving theology in those lines than in ten thousand cart loads of the sermons that are preached in many of the pulpits, just now. A philosophy little better than Grecian is eliminating papers of the present day as its glory, its power, and its life. The best way to die, is to die in the faith of the Gospel, for those who have lived and worked therein.

The following letter explains itself, and illustrates the liberality of some ministers of the Gospel. It is written by an Episcopalian clergyman to a lady in embarrassed circumstances, who had placed her son in a charitable institution, under Baptist auspices. You have such clergyman in your midst. Let them look into the following mirror, and see what manner of men they are.

"The Vicarage.—May 17, '70.
"Dear Mrs.—I can't tell you the pain your letter to Miss—has given me. It is, I think, the height of cruelty to hand over your poor little boy to the Baptists. It is a sin of which you can hardly fail to live to feel the misery. We pass no judgment on those outside the visible Church of Christ—they, many of them doubtless, belong to the invisible Church, the company of true believers. It is for God to judge them as to their errors. They, if they act up to their light, will, we believe, be saved.

You have been taught the truth. You know it—therefore what is not in them is in you. I cannot conceive a greater act of injustice to a child. God's blessing will not and cannot rest on such an act. Better your boy should be a day laborer on the roads than a Baptist. May God in mercy open your eyes. I trust it is not yet too late. If you have not sent him, don't send him—if you have sent him, send Dr. him back. Fancy the wickedness of sending him one day teaching error and oppos-

ing the Church of our dear Lord. You believe when here in the Church, and I can't but believe that you still in your heart believe it. You have known the value and blessing of its ordinances. The Church of England teaches, and I taught you to rest only on Christ's merits, to look to Him for pardon and peace, but it also teaches what Jesus and the Apostles taught—the necessity of repentance. I fear you have come under false teaching. Very many others are returning to the faith—sad, most sad, that you should be wandering from it. I will not cease to pray for you that God may show you your mistake and sin. I do most sincerely grieve over you; few things have pained me more than your conduct in this matter of your child. I had rather you had turned Baptist yourself than thus have injured your boy. I hope it is, however, not too late.

"Save him from such a fate. I know you will then feel more at rest. You know, yes, your conscience, now tells you, if I mistake not, that you are acting wrongly, contrary to the will of our dear Lord and Saviour.
"He has given you light. Oh, choose not darkness. You know what the Church is, and the blessings and grace and pardon it can bestow.
Yours sincerely in our dear Lord,
"J."

The Irish General Assembly adopted, at a recent special meeting, a list of trustees for the Commutation fund. The Moderator, in his closing address, said that commutation by the ministers of the Irish Presbyterian Church was an accomplished fact. Four hundred and sixty ministers have either signed the commutation deed or declared themselves ready to sign it.

Much feeling has been created by the Unitarian member of the revision party of the New Testament having partaken of the Holy Communion with the others in the chapel of Westminster. The Archbishop of Canterbury has been memorialized on the subject, and the ritualistic party are incensed beyond measure at what they deem a very scandalous innovation. They seem to be more outraged than the evangelists, although the latter are greatly dissatisfied. The Unitarian minister partook of the bread and wine in the name of the Trinity, for in this way they were administered by Dean Stanley, therefore I cannot see that any compromise was made. If any at all, it was made by Dr. Smith. To administer them to him, knowing him to be a Unitarian, was a recognition of his Christian character; and, in the judgment of the orthodox, a Socinian cannot be a Christian, because he rejects Christ, who is the only and one foundation of the Christian Church. This subject is very complicated and involves many collateral questions, very difficult of solution. "Eating and drinking unworthily" is a very serious offence—one which is charged with everlasting consequences. But what is it to eat and drink unworthily? Is it to eat and drink without discerning, in a saving sense, the great work which the bread and wine adumbrate?

Brutish this theological diffidely, or rather this knotty Christian question, recalls a conversation which I heard lately, in reference to what one addressed to Job. He was told to curse God and die. Now if Job had done as he was requested, would he have died? Would cursing God entail certain and inevitable death on the individual who would do so? It seems as if Job's counsellor thought so, but I would like very much if some of your able and learned readers would recur to the passage and give an explanation. You have some able Biblical scholars amongst your constituency.

Very gratifying intelligence reaches here from Spain every now and then. The work of Scriptural enlightenment progresses better and more encouragingly than could be expected. Several Protestant ministers are laboring in various parts of the country with marked success. That country was for a long time sealed against the light, but the revolution opened it to the missionaries of the cross, and they are doing all they can to disseminate the word of life there.

ONCE A MONTH.
JULY 27th, 1870.

Recent Publications.

THE SOUTHERN PRESBYTERIAN REVIEW, for July, Columbia, S. C., printed at the Presbyterian Publishing House.

The following are the contents of this number:—The History of Baptism, by Rev. S. J. Baird.—What is a Call to the Gospel Ministry.—Providence and Prayer.—A Memorial of the Rev. David Humphreys, by the Rev. John McLees.—The Nature of the Atonement, why it is necessarily Vicarious? by W. L. Scott Esq.—The Life of Joseph Addison Alexander, by the Rev. Joseph R. Wilson D. D.—The General Assembly of 1870.—Critical Notices of DePressense's Religion, and Reign of Terror; Washburn's Reminiscences of the Indians; Limes Laws of Creeds in Scotland, and Moncrieff's Creeds and Churches in Scotland, &c. &c.

THE ROB ROY ON THE JORDAN, NILE, RED SEA AND GENESSARETH, &c. A canoe cruise in Palestine and Egypt and the waters of Damascus. By J. Macgregor, M. A. With maps and illustrations. New York: Harper & Brothers, Publishers, 1870. 12 mo. pp. 454.
The Rob Roy is the name given to a water craft, a canoe, 14 feet long and 26 inches wide—built under the direction of the author, to navigate the rivers and seas of Asia and Africa. It is probably the smallest vessel ever launched in which one can travel long and far and sleep at the end in comfort. This vessel was conveyed from London to Alexandria, where the author embarked in the waters of Africa for a six months cruise in his vessel, which was

the great curiosity to the people of the East, especially to seamen. This work is a journal or narrative of his voyage from Port Said, through the Suez canal, on the Nile, the river Mussier, the Red Sea, his visit to Beyrout on Mount Lebanon, with Rob Roy on wheels, the Abana, a river of Damascus, his voyage on the Jordan, and the waters of Merom, the Sea of Lake of Galilee (which has four names, Tiberias, Chinneroth and Gennessareth). To the lovers of adventure, his narrative is a story of great interest, containing notices of many things overlooked by other travelers.
For sale by Davidson Bros. & Co., 162 Main street, Louisville.

THE SOUTHERN AGRICULTURIST, is the title of a neat monthly quarto of about thirty pages, published by Major Thos. J. Key, at No. 58 Main street, Louisville, Ky.

Major Key is well and favorably known through this State and many other portions of the South, and we doubt not, that the energy and earnestness with which he has devoted himself to the editorial work, will make a periodical well worthy of a permanent place in every farmer's home. Subscription price, \$2 a year, in advance.

General Intelligence.

NORTH CAROLINA.—In the recent election in North Carolina, the Democrats have carried the Legislature by a handsome majority and elected five out of seven Congressmen. Harris, negro, for Congress in the Fourth District, is defeated, and a Democrat elected to fill the vacancy in this Congress, caused by Bewese's resignation. The Legislature will elect a Democratic United States Senator in place of Pool. In those portions of the State where it was maintained that an insurrection existed no disturbance of note occurred on election day.

THE CROPS.—From almost all parts of the country we hear tidings of an abundant harvest. Usually there are some deficient localities even where the general yield is large. But it would seem that, with no exception worth mentioning, the blessing of a bounteous Providence has rested everywhere on our soil. Our Texas exchanges contradict the rumor of a partial failure in that State, and assert that the crops will be larger than the average yield of good seasons. The same report comes from the Northern States, from the Eastern and Western States. And it becomes us to express our heartfelt gratitude to the giver of all good, for these tokens of His bounty.

TEXAS ITEMS.—The *Guadalupe Times* says every farmer there declares he has the best cotton in the county, none calculating on less than a bale and a half to the acre, some more. No worm has yet made its appearance, nor is any expected till next season, when there will be a fine crop in spite of the worm.

The citizens of Goliad are taking measures to ascertain the practicability of irrigating the San Antonio valley. A committee has been appointed to report, and the result will doubtless be favorable, as it has been ascertained that there is a fall of 11 feet in two miles.

DROUGHT.—The drought in Hartford is very severe in consequence. All vegetation suffers. Except in meadow lands, no pasturage is left. Corn is curled up; many farmers have already cut their corn stalks for fodder. Late planted potatoes are a complete failure.

FOREIGN.

THE WAR IN EUROPE.

The public have already received an account of how Louis Napoleon declared war, how the French community became impatient for the glorious victories that had been promised, how Saarbrück, a point just beyond the boundary between France and Prussia that was easily defended, was attacked by an enormous force and captured, and how the exploit was telegraphed over France as a brilliant, a glorious achievement. Then followed days of anxiety in Paris. No news came from the seat of war. Then painful rumors flew thick and fast, and by degrees were succeeded by a fearful panic in France, in consequence of great military disasters. The Prussians advanced. Saarbrück was evacuated by the French. The battle of Weissenburg was fought on Friday, August 6, resulting in the defeat of McMahon's corps of the French army; then the battle of Worth on Sunday the 7th, resulting in still more serious defeats of the French army; then the retreat of the whole French army, and the concentration of both armies at Metz—or Metz—on French territory, forty miles from the frontier, and 200 miles from Paris, preparing for another great struggle.

The Battle at Worth.—The following are the telegrams giving the Prussian account of this great battle.
An official dispatch, dated Hanover, Aug. 8, says:—

"Yesterday, after the battle of Worth, the enemy retired in the greatest disorder. The French artillery endeavored persistently to make a stand at Niederbronn, but that town was taken by the Bavarians. The enemy retired en route to Bischel. The cavalry of Wurtemberg captured the enemy's stores and four pieces of artillery at Reichenbach. Dead and wounded covered the route of the retreating army.

"This morning we have occupied Haguenau, evacuated by the enemy. The German troops held both sides of the Saar, having occupied Sarreguemine and Forbach, after a slight resistance by the French."

The King of Bavaria makes the following report concerning the battle of Worth:—"Early on the morning of the 7th inst., just as our troops had left their bivouac to march on Forbach, the thunder of cannon was heard. Our movements were hastened, and we soon came up with the First Corps, which were engaged with the enemy. The Bavarian troops were placed in action at once, and participated in the assault upon the heights of Genesee, which were carried about 5 o'clock, the French being repulsed in disorder and with heavy loss. The action was severe and sanguinary."
The King has issued a congratulatory order to the Second Corps, thanking them for their splendid conduct and gallantry.
The losses of the French in the battle of Worth, on Saturday, were 5,000 dead, wounded and missing, and 6,000 prisoners—total 11,000. McMahon's baggage and many cannon, and two long railway trains, with stores and munitions, were captured. The Prussian cavalry, in their pursuit, bagged thousands of stragglers, who had thrown away their arms. The total Prussian loss was 5,200 dead, wounded and missing.

FAIRFAX HALL.
A BOARDING AND DAY SCHOOL
FOR YOUNG LADIES,
WINCHESTER, VIRGINIA.

ASSOCIATE PRINCIPALS :
Rev. S. Billings and Daughters.
Course of Study extensive.

Standard Scholarship high.
Terms reasonable.
Next Session to commence first Monday of September, 1870.
For further particulars, see Circulars.

MISS CARRINGTON'S SCHOOL,
CHARLOTTEVILLE, VA.

Miss Virginia P. Carrington, with the assistance of Miss Bettie E. Manning, will reopen her school at Charlottesville, Va., Sept. 16, 1870.

English Tuition.....	\$ 30 00
Languages, each.....	20 00
Mathematics.....	20 00
Music.....	45 00
Use of Piano.....	10 00
Board.....	200 00

CHARLOTTESVILLE, July, 1870.

HUNTSVILLE

FEMALE SEMINARY,

NORTH ALABAMA.

REV. H. R. SMITH, 'PRINCIPAL.'

THE Fall Session of Twenty Weeks will begin
on Wednesday, September 17, 1870.

TERMS.—One-half in Advance.

Board and tuition, with fuel, lights and washing..... \$12.00
To churchgoers..... 10.00
Music..... 3.00
Drawing or painting..... 1.00

For Languages free to boarding pupils.

MUSICAL DEPARTMENT—continues in charge of
Professor WILLIAM HAY, who gives thorough in-
struction in both Theory and Practice.

Our Boarders have access to, a Library of over
Three Thousand Volumes.

For Catalogue with full information, address the
Principal, a

FLORENCE

SYNODICAL FEMALE COLLEGE.

THIS Institution, which has long enjoyed a very high reputation among the Female Colleges of the South, is situated at Florence, Alabama, which is admitted to be one of the most delightful and gain-brioustowns in the Southwest. It is very easy of access. A branch of the Memphis and Charleston Railroad runs to South Florence. Its President, the Rev. Dr. WM. H. MITCHELL, is well known as one of the

about teachers in the country.
 The next session will commence on the 11th day
 September next. For further particulars, apply
 to the President.
 FAYETTE COLLEGE
 FOR YOUNG LADIES,
 JEFFERSON COUNTY, MISS.
 I DESIRE to engage for this College a Teacher of
 Music, both instrumental and vocal; also a
 Teacher of Drawing and Painting in Oils, &c. None
 need apply but those fully qualified. Address
 a
 EDWIN B. FAY, A. M., President,
 COLLEGIATE INSTITUTE,
 SHELBYVILLE, TENNESSEE.
 A BOARDING and Day School for Young Ladies
 is being commenced in a noble patronage
 through the liberality of Missie Tennessee. Careful
 and thorough instruction in every department is ex-
 pected teachers. Expenses low compared with
 other advantages offered. The third year and
 the present Principal, begins September 8th.
 Send for a Catalogue to
 REV. T. D. WARDEN, W.
 CHARLOTTE FEMALE INSTITUTE
 CHARLOTTE, NORTH CAROLINA.
 REV. H. NEWELL,
 ASO. R. BOWELL, A. M. Principals
 The thirteenth annual session of this Institute
 will commence on the 30th day of Sept., and continue
 until the 1st of June, 1861.
 A superior and accomplished Corps of Teachers

employed in all the branches usually taught in French Public Schools.

For Circular and Catalogue, containing particulars as to terms, regulations, &c., address

REV. R. BROWN, A. M.,
Charlottesville, Va.

FREDERICK FEMALE SEMINARY
FREDERICK, MD.
Chartered 1810.

A REGULAR COLLEGE will commence its next scholastic year with a full corps of

PROFESSORS AND TEACHERS,
Monday, September 12th. A French lady resides the family.

Sent free a catalogue containing terms, view of buildings, names of alumni, &c., address

REV. THOS. M. CANN, A. M., President.

SOUTHERN HOME SCHOOL
FOR YOUNG LADIES,
BALTIMORE, MD.
Established in 1842.

Mrs. and Mrs. WILSON M. CARTER, Principals.
Mrs. GEORGE L. CANN, Assistant.

A corps of seventeen Experienced Teachers.
Duties resumed on September 2, 1856.

French is the Language of the School. No pupil received who are not willing to study French.

Instruction in this language will be given gratuitously in the Primary Department of the School, and a pure accent imparted by a

PARISIAN TEACHER.

In the Medical Department

spare. None but Protestant families of expense and
experience are employed. The very extensive patronage
received by this department in our school is the best
evidence of its excellence.

As our number is limited, parents who wish to
place their daughters with us as boarding pupils are
counselled to make early application.

No pupil can be withdrawn before the close of
academic year.

For information see circulars, which may be
obtained at the principal book stores in Baltimore,
upon applying by letter to either of the Principals
also.

Personal interviews with the Principals can be
had until July 1st, and after September 1st, at the
school.

STEUBENVILLE, (O.).
COWLEY

FEMALE SEMINARY.

DELIGHTFULLY situated on the banks of the
Ohio. With over forty years' experience this
well known School offers unusual advantages for
thorough education both in solid and ornamental
branches. The cost is only about \$2 a week, inclu-
ding food, and the summer 7th, 8th and 9th Terms in the common
branches. *A deduction of one-fourth for the daughters of ministers.* The next school year of forty
commences on the 1st September 7th, 1871. For Catalogue
to the Rev. CHAS. C. BEATTY, D. D., Pres. of the
Superintendent, or the Rev. A. M. REID, Ph. D.,
Principal.

CHESTNUT STREET
a

FEMALE SEMINARY.

Miss DOWNEY and Miss DILLAVE, Principals.

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☞ Particulars from circulars. a

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Farmers Department.

CONDITION OF CROPS IN JULY.

WHEAT.

From the Monthly Report of the Department of Agriculture, Washington, July, 1870.

The condition of wheat is above an average in the following States: Maine, (spring,) 3 per cent.; New Hampshire, 2; Virginia, (winter,) 1; North Carolina, 1; Georgia, 10; Alabama, 8; Tennessee, 6; West Virginia, 3; Kentucky, 3; Kansas, 2; Nebraska, 2; Oregon, 3; an average is indicated in South Carolina and Arkansas; and the following States fall below an average prospect: Vermont, (spring,) 9 per cent.; Massachusetts, 3; New York, 12; New Jersey, (winter,) 20; Pennsylvania, (winter,) 9; Delaware, 35; Maryland, 30; Mississippi, 2; Texas, 13; Missouri, 15; Illinois, (winter,) 5 and (spring,) 25; Indiana, (winter,) 10; Ohio, (winter,) 9; Michigan, 15; Wisconsin, (winter,) 15 and (spring,) 26; Minnesota, 19; Iowa, 15; California, 5; Oregon, 4.

The great wheat-growing districts all show a reduction in condition, rendering it certain that the crop of the year will be materially less than that of 1869. Future reports of condition at and after harvesting are still elements of the ultimate estimate, but the average of depreciation of 13 per cent., and the diminution in breadth of about 6 per cent., would make the present estimate about 210,000,000 bushels, the decrease being at least 48,000,000.

From Delaware and Maryland serious complaints of winter-killing were received, followed by fine growth in April and May, and the prevalence of rust, scab, and blight in June, after a long season of east winds and foggy or rainy weather.

Late wheat was injured slightly by heavy rains, and in places by rust in Virginia and the Carolinas, but the crop as a whole is excellent in quality and large in quantity. In Georgia this crop is regarded as one of the best ever known; in Clayton County, the best harvested in twenty years; in Columbia, the best raised in ten years; in Newton, "equal to any crop before grown."

Alabama was equally fortunate; and a fair yield on a narrow breadth sown was obtained in Mississippi. Wheat sustained injury in Texas from wet weather in the Red River Valley, and in more southern counties from drought.

A large yield is reported in many portions of Kentucky; in Russell County twenty per cent. more than last year; the June rains damaged the crop in Boyle and Nelson; it was greatly injured by smut in Butler; the fly and rust were injurious in Shelby; drought in May impaired the vitality of the plant in Greenup; the midge destroyed many fields in Scott. A fair average exists in Kentucky, as a whole, in quality and quantity.

In Missouri, on the upland, the wheat is thin and the straw short, but the kernel is generally plump, well matured, and heavy. On the Mississippi bottoms, as in Lewis, there has scarcely ever been a better crop, while on adjoining upland prairies it was in many cases worthless, and the fields given up to other crops.

The reports from Illinois indicate a short crop of excellent quality. As specimens, Perry returns "less than an average yield per acre, but the quality enough above the average to make a full crop." Stephenson expects about two-thirds of a crop in quantity; "thin on the ground" in Alexander; "quality superior" in Fayette; in St. Clair, "although thin on the ground, the grain is perfect"; in Marshall County, where little rain has fallen in three months, the straw of winter wheat is short and the heads long, and spring wheat is thin but the kernel is good; one-third less acreage reduces the quantity in Bureau; the quality is so much better than usual in Stark, that an average crop is expected; "large and well filled on thin set plants" is reported of Jersey; in Hancock, as good as last year, but less in acreage; in Williamson, "a good yield, free from smut or rust"; in Randolph, two-thirds of a crop of good quality. The injury by drought, if not severe, is quite general in this State.

In Oregon and California there will be some reduction in quantity, but the quality will be superior. In Contra Costa County, California, unexampled destruction by squirrels is represented. The local journal estimates the loss at one eighth of the crop, valued at \$100,000.

CORN.

The increase in the breadth of corn is greater than the decrease in acreage of wheat. It may be placed at 5 per cent. or about 1,750,000 acres. There appears to be a very slight increase in New England; about 2 per cent. in the Middle States; a decrease in cotton States, east of the Mississippi; an advance of 7 to 8 per cent. in Southern States west of the Mississippi; and a still larger increase in the heart of the west. It is estimated at 10 per cent. in Illinois, 10 in Indiana, 5 in Ohio, 2 in Michigan, 3 in Wisconsin, 20 in Minnesota, 15 in Iowa, 25 in Nebraska, and 15 in Kansas.

In condition this crop is above an average in almost every Western State; Nebraska is a decided exception. The New England and the Middle States present very uniform returns, full of high promise for this crop. In some cases, as in Columbia and Orleans, New York, the prospect is better than for several years. In the Carolinas wet weather has affected the appearance of corn, and prevented its cultivation and the destruction of grass and weeds. In the other cotton States the

crop is vigorous, of good color, and fine promise. In parts of Alabama it is less advanced than usual. In Monroe, Mississippi, corn has been drowned out on low lands by excess of rain, and some of it replanted. Growth is at some points in Mississippi and Arkansas somewhat obstructed by grass, in consequence of wet weather; while in Claiborne County, Mississippi, drought threatens to shorten the crop.

COTTON.

The increase of acreage of cotton, as indicated by the returns of county correspondents, averages 12 per cent., and aggregates nearly a million of acres. It is almost literally true that "the people are devoting all their energies to the culture of cotton." The condition of the crop is so far favorable for a good yield—fully an average in Georgia, Alabama, Louisiana, and Arkansas; slightly below an average in the Carolinas, Florida, Mississippi, Texas, and Tennessee. North Carolina had a surplus of rain in June, which in places has occasioned injury, especially in the counties of Martin, Carteret, Edgecomb, Hertford, Beaufort, Greene, Rowan, and Mecklenburg. The plant is late and small in parts of South Carolina, but thrifty, growing rapidly in recent favorable weather. To defective seed or drought in planting time, a bad stand is attributed in many places, and growth has been retarded by excessive rain. Heavy rains in Georgia have done some damage. In Clayton and Spaulding Counties fields have been badly infested with lice, which threaten failure in some instances. To the influence of commercial fertilizers is attributed the promising appearance of the plant in many fields. In Alabama the crop is generally flourishing, though local reports are quite variable. Complaints of injuries from hail or rain storms are reported in Dallas, Macon, and Etowah, and from lice in Sumter and Randolph. While the crop is reported as backward in some counties, it is "two weeks in advance of last season" in Conecuh. In Mississippi heavy rains and cool nights have proved unfavorable to the counties of Neshoba, Washington, De Soto, Yalabusha, and La Fayette. Heavy rains, more favorable for the growth of grass than of cotton, and obstructive of clean culture, have been injurious in Arkansas. In the Red River region of Texas cotton is generally flourishing, with some injury from lice.

Neither the caterpillar nor boll-worm has appeared, and there are few drawbacks which a few weeks of favorable weather cannot repair. With an average season, the present acreage should give nearly three and a half millions of bales; with one of the extraordinary length of the last, the product would be little short of four millions—which was of so remarkable a character for continued growth and late picking that our October estimate, a reasonable one at the time, of 2,700,000 bales, was advanced at the close of the season to 3,000,000.

Shelter for Chickens.

A sheltered run for chickens is one of the secrets of success. All that is needed is a simple roof along the outside of a tight fence, facing the South. If the roof be 3 feet above the ground, it should be 6 feet wide, and 4 feet above the ground at the top of the pitch, 4 feet wide. A fall of 6 inches or less is abundant. Such a roof affords shelter from all rains, except driving south easterly, and from sunshine in the middle of the day. It does not interfere with attending to the hens and coops; it keeps the earth dry beneath it, so that if ashes and sulphur be scattered in cavities here and there, the chicks will keep free from lice.—Poultry Bulletin.

When to Select Seed Potatoes.

The best time to select seed potatoes is when they are dug. As soon as they are brought to the surface and lie spread on the ground the best can be selected with less difficulty than at any other time. Those that are perfectly matured, and of good shape, having the marked characteristics of the variety, and good average size, should be selected for seed in preference to those of any other qualities. They should then be placed in boxes or barrels and kept where they will not be injured by freezing or by warmth. If seed potatoes are saved in this manner for a few years in succession we have no doubt a decided improvement will be observed in the yield per acre as well as in the quality of the crops. And we think this practice will also be found an effectual security against small ones and a good defence against the rot. When potatoes first come from the ground the skins have a clearness which they soon lose. An Agriculturist.

Chicken Cholera.

My chickens are dying off with the cholera, at the rate of one dozen a day. Will some of those "poultry men" give a cure through the Journal and oblige?

Yours,
P. S. EBERSOLE.

Wyandotte county, Ohio.

A very scanty supply of grain, requiring an excess of green food, or an unwholesome diet of any description, and a wet run for fowls, are the principal causes of this disease. Six grains of rhubarb, six grains of powdered chalk, and three grains of cayenne pepper may be given. If the disease is not soon checked, give one grain opium and one grain powdered ipecac every four hours.—Allison in Ohio Journal.

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STATEMENT

Of the Condition of the

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February 28, 1870.

ASSETS.

Cash,	\$ 6,276 69
City of Louisville Bonds,	21,000 00
Lou. and Nash. Railroad Bonds,	62,000 00
Lou. Cin. and Lexington Railroad Bonds,	70,000 00
Accrued Interest on Bonds and other Investments,	9,528 52
Bills receivable secured by lien on Real Estate, Bonds, and Stock Collaterals,	143,857 22
Premium Notes,	175,733 32
Individual Accounts,	884 46
Furniture,	2,553 93
Deferred Premiums,	7,273 28
Premiums in hands of Agents and in course of Collection,	30,819 37
Total Assets,	\$529,926 80

LIABILITIES.

Capital Stock,	\$194,500 00
All other Liabilities,	3,576 14
Losses unpaid,	None.
Surplus, including reserve,	334,850 66
Total Liabilities,	\$529,926 80

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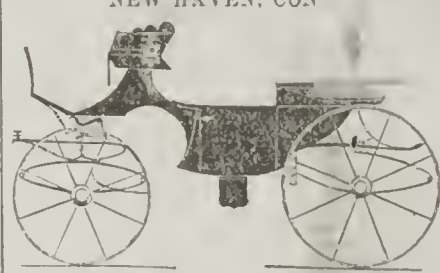
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